ZIONS HERALD

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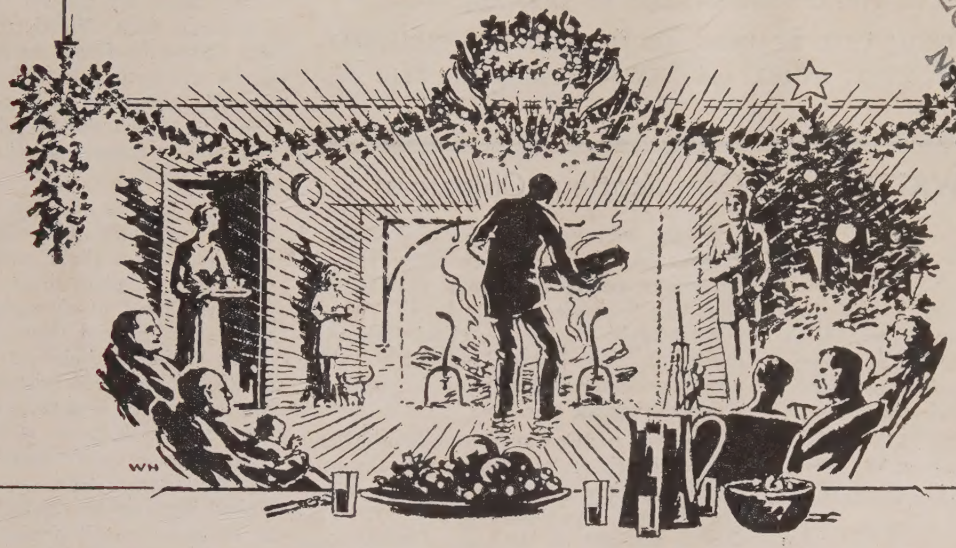
HEAP ON MORE WOOD



Library of the
THEOLOGICAL SEMINARY

Heap on more wood!—the wind is chill;
But let it whistle as it will,
We'll keep our Christmas merry still . . . .
  And well our Christian sires of old
Loved when the year its course had roll'd,
And brought blithe Christmas back again,
With all his hospitable train.
Domestic and religious rite
Gave honour to the holy night;
On Christmas Eve the bells were rung;
On Christmas Eve the mass was sung:
That only night in all the year,
Saw the stoled priest the chalice rear.
The damsel donn'd her kirtle sheen;
The hall was dress'd with holly green;
Forth to the wood did merry-men go,
To gather in the mistletoe . . . .
  The fire, with well-dried logs supplied,
Went roaring up the chimney wide;
The huge hall-table's oaken face,
Scrubb'd till it shone, the day to grace,
Bore then upon its massive board
No mark to part the squire and lord . . . .
England was merry England, when
Old Christmas brought his sports again.
'Twas Christmas broach'd the mightiest ale;
'Twas Christmas told the merriest tale;
A Christmas gambol oft could cheer
The poor man's heart through half the year.

— Sir Walter Scott

A Christmas greeting, reprinted through courtesy of Interlaken Mills, bookcloth manufacturers, Fiskville, R. I.

DECEMBER 25, 1946

FOR THIS WEEK'S THINKING

STAR GAZERS OR STAR FOLLOWERS, a Christmas message from the Rev. W. Ralph Ward, Jr., minister of South Methodist Church, Manchester, Conn.

MUST WE FIGHT A THIRD WORLD WAR? An address given by Bishop G. Bromley Oxnam at the Annual Meeting of the Board of Missions and Church Extension of The Methodist Church held at Buck Hill Falls, Pa.

METHODISM IS PROGRESSIVE. Excerpts from the committee reports made at the Annual Meeting of the Board of Missions and Church Extension.

FRANCIS OF ASSISI, the conclusion of the lecture on the life of St. Francis given by Professor Edwin Prince Booth, of Boston University School of Theology.

Bishop Edwin Holt Hughes concludes his eightieth birthday anniversary sermon in which he enlarges on THE COMPENSATIONS OF OLD AGE.

PLUS COMMENTS FROM OUR READERS, HIGHLIGHTS ON CHRISTIAN EDUCATION, POETRY, INDEX and NEWS STORIES OF THE RELIGIOUS WORLD.

READERS WRITE

Unconfined

One is cheered by the fact (see p. 1186) that a Methodist church still respects Methodist tradition to the extent of interrupting a dance to hold a watch night service. "There was a sound of revelry by night. . . . On with the dance! Let joy be unconfined."

George W. Hoyt,
Chicopee Falls, Mass.

To the Methodist Federation

Whereas it is the common people who suffer in all ways from prolonged work stoppages and lack of production; and

Whereas inept union leadership has already alienated much of the sympathy for the working people which The Methodist Church has fought so long to create; and

Whereas the Methodist Federation for Social Service in the name of the church has given great and valuable service to the cause of organized labor, and presumably enjoys a position of influence in its councils; therefore

Be it resolved that the ministers of the Springfield District, assembled at Holyoke Mass., Dec. 3, 1946, do petition the leadership of The Methodist Federation for Social Service to use its influence to dissuade the leaders of the large unions from making such demands at this time as are calculated to precipitate another series of disastrous strikes.

Be it further resolved that a copy of this resolution be sent to Zions Herald for publication.

Ralph W. Pritchard
Sec'y, Springfield District
Methodist Ministers.

Conscientious Objectors

At the last session of the New England Conference, the conference instructed the Committee on the Support of Conscientious Objectors to work in their behalf.

Fortunately, the New England Conference has met its direct financial obligation to these men who followed their ideals in unpopular action during the war.

However, the Commission on World Peace of the church at large states that the total Methodist "debt of honor" to the Brethren, Friends, and Mennonites is $225,000. This debt is for care of Methodist Conscientious Objectors which these churches undertook during the war. Methodist conferences, including the New England, are contributing only $100,000 of this amount altogether. Hence $125,000 remains unpaid. It would be unreasonable to present this as a claim on the New England Conference. But it is a claim on Methodism. Many conferences are not meeting their share of the obligation.

Any individuals who wish to be of help in clearing this deficit of $125,000 are urged to send a contribution, small or large, to The Commission on World Peace, care of Dr. Carl D. Soule, 740 Rush Street, Chicago 11, Illinois.

At a time when the United States in insisting on its right to keep secret its atomic stock pile, all lovers of peace and freedom of conscience have special occasion to take a bold stand.

(Rev.) Edgar Sheffield Brightman
Newton Center, Mass.

The Question Is Religious

I have read with pleasure the Rev. J. J. Wright's address to the League of Catholic Women on "Christendom and Heresy," published recently in Zions Herald. The address is very illuminating and shows clearly what the point of view of Roman Catholicism is in matters of Christianity. However, if the speech was intended to be an answer to Bishop Oxnam's allegations against the Roman church, it fails utterly.

The argument discussed by Bishop Oxnam at Trinity Church meeting was not whether we Protestants like or dislike the Pope and his church. The question was whether the Catholic Church believes or not in religious freedom. "To be or not to be, that is the question."

Catholicism has been asking for religious freedom wherever its followers are in the minority; but in countries, like Spain and Italy, where they are in the majority no freedom has been allowed to those who disagree with them.

We have no quarrel with the Roman Church as such. We don't believe that any one should be forced to accept Christianity under any form. Jesus Christ himself would not like that. He ordered his disciples to "go and preach the gospel to all creation," but not to compel people to accept it by force.

Bishop Oxnam does not need any defense. And I personally think that it is not true that he dislikes the Catholic Church. The question is religious liberty, which is a fundamental tenet in democracy. In America, we find delight in following President Truman's advice to designate a Sunday as Bill of Rights Day, and celebrate the 155th anniversary of the first ten amendments to our Constitution, because we strongly believe "that all men were created equal," and desire that the privileges enjoyed by us in the United States under the Bill of Rights should be embodied in all democratic constitutions everywhere in the world.

There can never be any durable understanding between the Papal Church and Protestantism, or between democracy and Roman Catholicism, unless Pope Pius XII, or any of his successors, comes out openly with a clear declaration that every man has the inalienable right to follow any religion he wishes without interference either by the state or by the dominant religious body of the nation.

Father Wright could have mentioned this in his address to the League of Catholic Women. But he deliberately chose to brush it aside.

We Protestant Christians have no hatred for Catholicism. We respect and often admire the powerful influence that the Church of Rome exerts in the affairs of the world. We are not going to ask the Pope to recognize a marriage performed by a Protestant clergyman. We don't care whether the Pope or his priests think that such a marriage is or is not legal according to canon law. We are not interested whether the Roman Church worships relics and statues of saints or not. We are entirely indifferent as to whether they wish to worship God in Latin or use rituals which for us are more pagan than Christian. That is their right. But when our liberty to worship God in our own way and to have religious assemblies in ac-

cordance with our own conception of religion is restricted or denied, then, and then only, we raise our voice in protest.

If I remember well, Bishop Oxnam, at the Trinity Church assembly, stated his case very candidly. He said that his purpose was not to create more dissention between Catholics and Protestants, but only to clarify our position in the matter of religious freedom.

What we desire from our Catholic brethren is an unambiguous statement on the part of the Pope recognizing our simple rights to worship God according to the light we possess, and to declare openly that both he and his priests are willing to put into practice the golden rule of our common Lord and Saviour: "For whatever you wish that men would do to you, do so to them; for this is the law and the prophets."

Until the Roman hierarchy starts doing something about freedom of religion, assembly, and speech, they had better stop complaining if we Protestant Christians attack Franco's regime in Spain and other Catholic rulers for being intolerant and unworthy of our respect.

(Rev.) Frank L. Pizzuto,
Boston, Mass.

An Appeal

Because I know that the object of your communion is to follow the words of the Saviour in full earnestness, I have the courage to turn to you in our great distress, begging for your kind help.

My family, i.e.: my mother, my sister and I are refugees from the heart of Europe. I have lost my only brother durng the war. I myself am serious ill, suffering already a long time from bone tuberculosis. I have to lie with plaster bandages in bed and I am needing permanent nursing. My widowed mother is too old and too weak to take a job. My 20 year old sister was working on a farm, but has hurt her right hand badly and is now unable to work and to earn money for a long time.

Being refugees we have lost not only our home but also all our belongings and our money. So we are without the most needful things. We would be so very glad, if there are some members in your communion, which could send us a few clothes and footwear.

If I could overcome my disease, I would be able to help my family, but curing tuberculosis requests good food. I would be so very happy and thankful for some victuals to regain my health and strength.

The Rev. O. Wettberg of our local Protestant communion can testify our desperate situation.

Please, don't take me as impudent for begging you for help, but there is no other hope for us beside the kindness of good people in the U. S. A.

Ernst Bettac,
Germany, U. S. Zone
13B Mainburg, Neiderbayern
Behelfsheim am Griess

Star Gazers or Star Followers

W. RALPH WARD, JR.

Man has always found a strange fascination in the stars. The men of antiquity found in the stars the springboard for their science, psychology and theology.

Now the star has a unique place in the Christmas story. The declaration of Jesus' birth came to the shepherds in the night, and every evidence has it that it was a clear and beautiful night hallowed by the radiant glory of God and the voices of angels singing, "Glory to God in the highest, and on earth peace, goodwill toward men." As the words first echoed across the Judean hills the stars were shining; in the words of a beautiful carol 'to foretell' the birth of Christ.

In Matthew the stars hold a central place as Wise Men from the East follow the gleam to find the Messiah and place their gifts at His feet. And so down the centuries in the portrayal of the Christmas story we put a star in the sky. In Christmas decorations at home and in public places the star is lifted above all. And Christmas eve always seems more real if the night is clear and we can look up at the stars, yea, even the Star, which centuries ago threw its radiant warmth upon the manger in Bethlehem.

Now it is a striking fact to note that apart from these references to the stars in connection with Jesus' birth we have no attention paid to stars as a medium of interpretation anywhere else in the New Testament. The New Testament does not put a star in the center of its pages but a Person.

The New Testament does not portray people who were star-gazers, but rather a people who were star-followers. Star-gazing is a pleasant diversion, but being a Christian is walking in a specific direction.

To grasp the full significance of this consider the Wise Men and the shepherds who were the first star-followers. These who so well succeeded in their mission might have failed, and in two places. First they could have failed to see the star and be guided by its light. The Wise Men could have been so preoccupied with stars of other days that they would never have seen the new star that shone to signal the birth of Christ. The shepherds might have been so burdened by the weariness of shepherding, or so worried about their own future, so wrapped in their own interests and satisfactions that they would have been blind to the glorious radiance of the light which filled the sky the night that Christ was born.

But neither failed at this point. Both travelled by following a point of reference beyond themselves. Dr. Earl Marlatt has written a hymn one stanza of which reads.

"Deepen my music, O Lord!
Strike my heart like a lyre!
Quicken its strings
Till they throb in a chord
With all things that aspire!
Tune me with mountains and stars.
Pulsing farther and higher.
Deepen my music, O Lord."

When asked by Dr. Stidger the origin of the thought in this verse, Dr. Marlatt said the credit was not due to himself but to his twin brother. In the first world war he and his brother were comrades in the armed forces. Both were in training for officers' commissions. Ernie was a practical, hard-headed newspaper man who turned immediately into a good soldier. Earl was a preacher and wanted to be a poet; not the type that makes a very good officer. Earl couldn't learn to march, let alone get into the more difficult routine of military life. He went to his brother on one occasion and said, "Ernie, it's no use. I just can't learn to be a soldier much less an officer. Why, I can't even march straight."

Then Ernie replied, "Sure, you can learn to march. All you have to do is pick out something high and far against the sky—a tree, or a steeple, or a star—then march toward it. You'll go straight if you just look high enough!"

(Continued on page 2037)

Must We Fight a Third World War

G. BROMLEY OXNAM

Fear, conflicting ideologies, distrust, selfish nationalism, vested interests, injustice, dictatorship, imperialism, and the sinfulness of the human heart have lifted gigantic barriers that stand like mountain ranges separating the nations, the classes, and the races. The faith that can remove mountains, always important, is now imperative. But it must be a faith that manifests itself in works meet for repentance and in practice requisite to a creative and curative peace.

The massing of force along the lines of tension may postpone war, but it will not create peace. It is truce before battle. Signing an occasional treaty is not enough. The maintenance of peace demands the setting up of the necessary agencies of government to bring power under control and to establish justice. These agencies must be in continuous operation, and their decisions must be based upon the consent of the governed. They must be democratic. The United Nations is such an agency, subject to improvement as are all human institutions, but capable of use in this crucial hour. Peace is a matter of day by day facing of problems and of reaching solution peacefully by use of scientific means to enthrone moral law. Peace is dyamic, not static.

The basic issues are power and justice. Power must be brought under democratic control. Justice must be established by the democratic process. The first will involve fundamental revisions in our concepts of sovereignty. The second will involve similar revisions in our concepts of property.

When we ask, "Must we fight a Third World War?" we are actually asking "Is war between the United States of America and Russia inevitable?" Secretary Byrnes wisely stated upon his return from Paris, "If the temple of peace is to be built the idea of the inevitability of conflict must not be allowed to dominate the minds of men and tear asunder a world which God has made one. It is that idea of the inevitability of conflict that is throttling the economic recovery of Europe. It is that idea that is causing artificial tension between states and within states. War is inevitable only if states fail to tolerate and respect the rights of other states to ways of life they cannot and do not share. That is the truth we must all recognize."

Tensions Ideological

Fundamentally, the tensions are ideological. There are those who see in Soviet expansion an expression of nationalism, and therefore contend that we confront a new imperialist force that must be restrained if our own national interests are to be protected. Russia is dynamic and is acutely aware of its new place in the world. There is a rise of nationalistic spirit. However, the problems of territory, bases, access to the Mediterranean, and the like would not be difficult of solution if they were divorced from communist ideology. It is the fear that concession in matters of boundaries, and compromise in demands for friendly border states are in effect an appeasement of an ideology that contemplates the mastery of the world. That constitutes the basic difficulty.

Educational leaders and men charged with political responsibility must face a fundamental fact. Ideas cannot be destroyed by military force. It is possible to destroy the cities of an enemy, to bring his armed forces to surrender, in a word, to defeat him as far as the physical power to resist is concerned. But an ideology cannot be suffocated by poison gas nor demolished by atomic bombs. Ideas are conquered by better ideas, whose truth has been revealed in practices that enrich personality.

The most certain way to destroy dictatorship abroad is to establish democracy at home. Liberty, equality, and fraternity are contagious, and if present in sufficient vitality may become epidemic. Let people who suffer dictatorship behold a nation in which man has preserved his liberty, established equality, and practices fraternity, and it is as certain as day follows night that such vision will become a revolutionary force that will not rest until freedom is won. Socially controllable inequalities must be removed. Unequal men must be guaranteed equal opportunity without restriction of color or creed, so that they may grow as tall

Methodism is Progresive

Our Board of Missions and Church Extension is composed of four major divisions: the Woman's Division of Christian Service, the Foreign Division, the Home Division, and the Joint Division of Cultivation. Meeting from Dec. 2nd to the 14th at Buck Hill Falls, Pennsylvania, these sections and the overall board passed resolutions and made appropriations of funds (nearly ten million dollars) which determine the policies of the coming year. Because of their extreme importance, we have included excerpts from the reports which every Methodist will want to study. Some of the actions were straight forward in indicating a progressive spirit, some straddled the fence and indicated timidity or indifference, while a few reactionary actions were taken that will prove themselves to be embarrassing to the progressive members of Methodism.

Chaplains to Labor

Appointment of Methodist ministers as chaplains to organized labor was approved by the Woman's Division of Christian Service. The statement, which was part of the adopted report of the Department of Christian Social Relations and Local Church Activities, is as follows:

"We recognize in Bishop Oxnam's appointment of chaplains to organized labor an adaptation of, rather than a departure from, original Methodist principle. The sense of responsibility for the public welfare in the British Labor Movement is in part at least traceable to the fact that labor leaders in the 18th and 19th centuries were largely (perhaps a majority of them) lay preachers, especially Methodist lay preachers. They were better leaders because they were Christian preachers and the labor movement was socially responsible because led by such men. A similar approach to labor in America is to be coveted as an evangelistic opportunity, not avoided or condemned as outside the circle if Christian responsibility and the role of church leaders."

Race Segregation

The Woman's Division of Christian Service of the Board of Missions and Church Extension voted to appoint five women as representatives to the annual National Convention of the Woman's Action Committee, to be held in Washington, D. C., March 1947, but protested against the holding of the gathering in Washington because of racial segregation in that city.

"We further desire to record our deep concern and humiliation that we have not yet created a framework of democracy in our own Methodist Church that would let us speak to other agencies with a positve voice of achievement. But we recognize that brotherhood in its practical application is now the spiritual imperative of survival inside and outside the church. Toward this goal we must work speedily and without retrenchment."

Palestine

(See editorial last week)

The Division of Foreign Missions passed

the following statement concerning the question of Palestine:

"The Division of Foreign Missions of the Board of Missions and Church Extension of The Methodist Church deplores the serious deterioration of the Palestinian situation which has resulted in recent acts of extreme violence. While recognizing the plight of refugee Jewry, particularly in Europe, we also are aware of the ramifications of the problem, especially the repercussions throughout the Near East.

"We desire to distinguish between this problem of displaced Jewish persons and that of Palestine as a political entity. It is becoming increasingly apparent that there is no probable solution, unless recognition is given to the rightful aspirations of the Palestinians. We believe that no economic or political Western interest should be allowed to influence any attempt toward a solution.

"We believe, also, that any final solution must recognize the historical interests of Christianity in Palestine as well as those of Jewry and Islam."

Appropriations

The Board of Missions and Church Extension made appropriations totalling $9,381,319 for its work at home and overseas during the fiscal year 1947-48. Of this total, the Division of Foreign Missions appropriated $3,371,393 for its work in forty countries overseas; the Division of Home Missions appropriated $2,010,475 for its work in the United States and outlying territories; the Woman's Division of Christian Service appropriated $3,999,451 for its work both home and abroad.

International Relations

The Board of Missions and Church Extension voted to send the following resolution to President Truman, Secretary of State Byrnes, to Ambassador Austin and to all United States senators and representatives:

"We recommend that the United States give full cooperation to the early establishment of the Trusteeship Council of the United Nations and that territories in the Pacific occupied in the recent war be placed under the Trusteeship of the Council.

"We urge that the United States give full support to international, not national, channels to the interim relief program to be set up following the discontinuance of UNRRA.

"We urge that the United States prepare itself spiritually and legally to receive its proportionate share of refugees and displaced persons and to integrate them into its normal life.

"As a demonstration of the American principle of freedom and conscience, we urge the President of the United States to grant amnesty before Christmas to all conscientious objectors to war in prison or on parole."

Philippine Republic and Korea

The billion people in Asia are the spiritual neighbors of the United States. We have common interests of cooperation in the Pacific to which we are now mutually committed by economic and political consideration. The industrialization of Asia, which will presently

(Continued from page 2045)

as they please in the service of their fellows. Justice and brotherhood within the conditions of freedom are like bells. They sound the death of communism.

Communism will never win a democratic and just America. Communism does not grow in the soil of freedom and justice. It takes root in the soil of exploitation. If we use the genius of the American executive, the amazing capacities of the American engineer, and the extraordinary efficiency of the American worker, to translate the ethical ideas of religion into the practices of the common life, we shall become impregnable. It is democracy, more of it, not less of it, that will win the morrow.

Preparedness is not alone a matter of adequate military force to repell aggression and to preserve our liberty. It is a matter of removing the injustices suffered in north and south alike by the American Negro to whom the communist is whispering so insistently; it is a matter of eradicating the prejudice that stalks arrogantly in anti-Semitism and in the religious intolerance that demands freedom for itself but denies it to others; it is a matter of understanding and acting upon the fact that the desire for abundant living is now buttressed by the belief that it is only ignorance and selfishness that stand between the common man and such use of the productive machine as will produce all that is necessary, useful, or beautiful, and distribute such productivity so as to make possible for all the physical base for the spiritual life.

Wise men will see that the nation is properly prepared to protect itself from aggressors, and to maintain its existence in freedom. They will seek increasingly to find security in an ordered world. They will cooperate with other nations in the United Nations until world law and order shall have supplanted international anarchy, the sword becomes the ploughshare, and the scorched earth becomes the good earth. But such men will also see that true preparedness lies in example. Millions in days gone by entered New York Harbor and looked up in reverence to a statue with its lamp aloft, the Statue of Liberty. Such light shines through the fog of contemporary pessimism. There is no fifth column as potent as the fact of liberty alive, justice practised, brotherhood revealed. But there is no power in a slogan that does not possess reality.

Not By Force of Arms

I desire to come back again and to restate a basic proposition. Communism cannot be conquered by force of arms. Far-seeing leadership will not put contemporary privilege before future security. Men who summon us to a Holy War against communism are not only declaring war on Russia, but are diverting our attention from the primary obligation to democratize our own economic, political, ecclesiastical and social life. Institutions erected upon authoritarian foundations and organized around autocratic principles, whether economic or ecclesiastical, political or social, must turn to the difficult task of "platter" and "sepulchre" cleansing. Autocratic views fall on deaf ears in an hour when men are sensitive to the song of freedom. All organization must derive its powers from the consent of the governed. The proper demand for audit and report of financial transactions of a labor union to its members, applies equally to business, church and education. The people must determine policy. To control wisely is to know thoroughly. Personally, I believe that totalitarianism constitutes a threat not only to democracy but to religion. However, I am persuaded that energy expended in fighting communism, if devoted to preserving and extending democracy, would make totalitarianism undesirable and democracy impregnable.

Communism makes no headway where plenty exists. Poverty is the open door through which it enters. Communism does not reach the heart of a man who knows he is treated justly, whether white, black, red or brown. The Malayan who had felt the white man's boot cared little whether the boots of the Japanese were heard in conquering at Singapore. Communism thrives in the jungle growth of racial discrimination. Communism has no message to society that has abolished the exploitation of man by man. It is precisely that slogan, the abolition of the exploitation of man by man, that alerts the man who is exploited. The killing of Negroes in a Detroit race riot, or the lynching of a Negro

(Continued on page 2042)

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Christmas Day

SEE THE BOOK OF WORSHIP AND THE REVISED STANDARD VERSION OF THE NEW TESTAMENT

HEBREWS 1:1-12 JOHN 1:1-14

The superiority of Christ is the burden of the first lesson suggested for this week's meditation. *The Revised Version* has given us an accurate series of references to show that this is actually a litany composed of great quotations from the Psalms. One cannot contemplate the Christmas message without the entire background of the Old Testament, and it would be a good exercise of Christmas devotion to read in their entirety the psalms from which these stirring quotations are taken. From such an experience one gets a feeling of the continuing stream of God's will—a stream that begins in the very first existence of man and reaches down even to our own day. Christ becomes God's greatest demonstration of His will, yet because of God's continuity, Christ is not the final exemplar of that will.

"Thou, Lord, didst found the earth in the beginning,
and the heavens are the work of thy hands;
they will perish, but thou remainest . . .
like a mantel thou wilt roll them up,
and they will be changed.
But thou art the same,
and thy years will never end."

John's famous testimony concerning the coming of Christ is a perfect summation of the Christmas meaning. To John it was beyond understanding that the light of God was in the world, that it had made the world, that it dwelt in the world, that it came even into its own home—"yet the world knew him not . . . and his own people received him not."

But those who did receive him and who believed him were greatly favored because by so doing they became the actual children of God! Not even John thought that God superimposed himself on mankind.

Merry Christmas

He was nine years old. He was a member of the junior choir and, even though his voice was changing, he struggled through the carol-singing and did his very best to look as pious as the minister during the long service. All of the children of the parish were present, because it had been announced that Santa would visit in the vestry after the service and that a good time would be had by all. (He did not say it openly, but he knew that he and most of the others were there because of the party which was to follow the service more especially than the service itself!)

He took off his white choir robe after the recessional hymn and made a mad dash for the vestry along with all the other children. A decorated tree was on the platform; the parents were all seated on stiff chairs, and the children soon were assembled for the big moment when Santa would arrive and distribute the gifts which their Sunday school teachers had bought for them. The moment finally arrived—a hush fell over the place and in walked a dull-looking Santa. He was sincere, but stage-struck, and could not remember to say, "Merry Christmas," but settled for a hesitant, "Good evening, boys and girls." He didn't want to be Santa anyway—but he had to do it because all of the fat men in the parish were out bowling that night and couldn't let a little thing like a Christmas party interfere with their tournament with the South End Strugglers. Well, the little boy was disappointed at that because nobody ever saw a Santa that was not fat and very cheerful.

Then Santa started to pass out the presents. Some of the presents were swell! Some of the children got tricky gadgets, or toy trucks, airplanes, or things that you could really use. When his present was handed to him he hoped that it would be something like the others. But it wasn't! It was a book about church membership! (Even though he knew that his present was important—he couldn't be grateful!) Of all things! This was Christmas wasn't it! He took it

over to where his mother was sitting on a stiff chair and tossed the book into her lap with a look of disappointment that only a child who is disappointed can give. His mother tried to think up a lot of nice things for him to say and did her best to make him feel enthusiastic about it all. Even a handkerchief would have been better for a Christmas gift; he knew it and his mother knew it and all of the other parents sitting around on the stiff chairs knew it. But his Sunday school teacher didn't know it—she didn't want to be a Sunday school teacher anyway; but the fine progressive people in the church who would have selected a better present were not able to bother about a little thing like a Christmas party or a Sunday school class.

Two good stewards could have made all the difference between a merry and a not-merry Christmas for him. One jolly fat man could have been a Christian steward by being Santa. One interesting and imaginative person could have been a Christian steward by devoting her talents to the selection of an appropriate Christmas gift. Indeed, all over the hungry world, a few Christian stewards could have made it a Merry Christmas for thousands of little people who did not have a Merry Christmas.

What will he do? He will go on singing in the junior choir and doing the other things that he should do. Someday there may be a good steward in the church who will begin to make it so attractive that he will want to go. He will discover some reason for wanting to go to church. He may even want a book on church membership someday. But it all depends on whether or not some stewards get to work and prove to him that Christ's birth really has something to it that is wonderful—that it is a Merry Christmas!

Youth Week

Young people from Protestant churches all over America are eligible for the Parshad Youth Week Awards. There are two national awards of $1600 each to the top ranking boy and girl; $400 per year for four years to attend the college of the winner's choice. There are six regional awards of $1,000 each; $250 a year for four years to a boy or girl from each of the six regions of the United Christian Youth Movement.

This is amazingly good news, but is just one part of Youth Week, sponsored by the National Youth Movement of the International Council of Religious Education. Youth Week is to be celebrated between January 26th and February 2nd. Churches that are not participating are missing a great opportunity for the development of character and enthusiasm. Information concerning the observance of Youth Week and the contest entries can be secured by writing to the United Christian Youth Movement, 203 North Wabash Avenue, Chicago 1, Illinois.

It is the sort of movement that a progressive Protestantism needs. It is democratic, appeals to the very finest of intellectual development, and at the same time gets hold of the very best approach to the development of total Christian character.

Zions Herald is proud of the fact that the donor of these scholarships is Mr. Alfred Avery, recently elected to the presidency of our publishing board, The Boston Wesleyan Association.

Radio's Loss

The retirement of Dr. Walter W. VanKirk from his work as commentator on "Religion in the News," a Saturday evening program of the National Broadcasting Company is a great loss to radio and to the ecumenical spirit of all religious groups in America. Dr.VanKirk, a member of the New England Conference of The Methodist Church, has worked for the Federal Council of Churches for many years, and while his work continues there, it is sad to realize that we will not have his weekly radio reports.

American radio is on the verge of either becoming much worse, or much better. The caliber of programs is most certainly in for some sort of change. Unscrupulous persons have their ideas about this change, but do churchmen know what they want to do about it? It is easy to talk of the power of the switch, but most Americans do not exercise that power, and soak in radio's mediocrity which pours into their homes during most of the waking hours of the day. "Stella Dallas" has truly taken over in much of our American homelife, while stimulating and refreshing programs are very much in the minority. Even the children are being harmed by the current policies of our radio broadcasting companies, and child psychologists are telling us that many of the abnormalities of child conduct can be traced to the sordid influence of "Superman" and other children's programs.

Pathetic attempts of some church groups to counteract these programs usually turn into laughing stock material, and their dullness is appalling in comparison with the well-produced drivel that consumes most of the time. Our own Methodist Church is conspicuously absent from the radio because we have not yet learned that here is an effective way of spreading the gospel in an interesting and alert way.

The Compensations of Old Age

The conclusion of a sermon, started in last week's issue, preached by Bishop Edwin Holt Hughes, on the day following his eightieth birthday anniversary.

As the years pass, we should be on our guard against a peculiar temptation. Occasionally we hear men saying that they would like to be young again. This desire may be a form of nostalgia. The lines—

> Backward, turn backward, O time in thy flight,
> Make me a child again, just for tonight.
> Mother, come back from that echoless shore,
> Take me again to your arms as of yore.—

are doubtless a natural longing. But a prayer for a complete return to youth is usually distant from Christian sportsmanship. What we really want to do is to get rid of age, and yet to keep all the things that come only with age. Ask the vain wisher some questions: Do you want to surrender your education, your business, your wife, your children, your stocks, bonds, house, your friends? God can readily forgive our longing for the dear ones that have gone; but He can scarcely be patient with our wish to claim all the fruits while discarding the only tree that produces them! When we deal with the Lord, it is only fair to keep our books on both sides of the ledger of life!

But even if we measure old age by the standard of playful happiness, it does not suffer from the comparison. Youth is nearly always set over against age. As sunrise and sunset are usually contrasted each with the other rather than with high noon, so childhood and later manhood are not often compared with middle life. In a way this is unfortunate; it puts an extreme alongside an extreme. It makes childhood seem more careless than it really is; and it makes age seem more sober than it really is. We talk much about youth as being sunshine and song; but we are guilty of gentle and well-meant exaggeration. The truth is that childhood has far more troubles than we older people recall in our own experience or recognize in the experience of our children. The little people have their troubles, and to them they are serious. President Eliot, of Harvard, declared that his childhood was his most unhappy time. We may regard the youthful sorrows as insignificant and smile at the earnest way in which childhood regards them. Since our sense of values has been so corrected that we would not mind it if we did not get a piece of cake, or if we did break the hand of a doll, or if we could not go out to play for an hour, we regard juvenile disappointments as slight. It is not so. Childhood has its griefs, and they are as keen as they are fleeting. Usually there are far more tears in childhood than in old age,—this not only because self-control is less, but because disappointments are more impulsive and frequent.

On the other hand, old age that has developed according to the Christian way often shows a singular serenity. The most of the aged whom we meet are not unhappy. They keep the relish of life. If they are anxious to live for years to come, even this shows that they have not lost the sense of life's good. In their hearts they have the accumulated religious experiences of decades, having attained many things which we are still seeking. They realize what we anticipate. In the case of the Christian life old age is not a gloomy thing. You will thus see that, even when we permit the contrast to be made between youth and age, the joy cannot be claimed exclusively by either period. If we study the matter concretely, we find that childhood has its cares and that age has its cheers. When we see that God has not discarded his law of progress in dealing with old age, we can then feel the cumulative good and can see that there is a positive compensation for the advanced life. Even as the present time in the world's history has at its command the good of all the past, so the present time with each of us individually has at its command the good that has been bequeathed by our vanished years.

2. Another compensation of old age lies in its correction of emphasis. This point is well suggested by the text. The outward man is losing his significance; the inward man is growing in importance. The stress has moved from the out-

On a Wide Circuit

W. W. Reid

The Hausfrau's Tale

I first saw them yesterday morning, early. They were coming down the road slowly—he was carrying a bundle in one hand, and helping steady her with the other. The chickens ran across in front of them and made a great cackling—that was when I looked out the window.

They didn't go far down the road. They must have stopped under the hedge at the corner of our south field. There were still some haws, and they must have picked them. He must have lighted a little fire on the side of the road and heated something for her—there's a spring and some watercress just inside the hedge. But it couldn't have stayed lighted long for the rain began before noon and it was getting colder.

It was late in the afternoon when they came back this way. The rain was steady and cold then. I watched out the window as they came along. She was evidently ill, and he sat her down on the old carriage stone at our drive. Neither had an umbrella, and I noticed he had no outside coat. He was stooped, and pale, and very thin.

Then he turned up the walk—hesitated—came to the door and knocked—I never open the door to tramps—but I couldn't let this man go away. I wasn't afraid of him. He looked troubled, and so hungry, and the rain was running down his beard.

He wanted to know if his wife—he said she was tired and sick, and they had been walking for more than a week—could spend the night in our old barn—the barn that hasn't been used since the soldiers took our last plow horse. Well, that old barn hasn't been open these four years—even the rats left long ago. But there was something about him that wouldn't let me say no!

I found the key, and we opened the door and a window. And then he brought her in, and she gave me a little smile. And for the life of me I thought I was looking at the Virgin Mary! What a sweet face and suffering eyes shone out from that shawl and ragged coat!

When Hans came home from school, we got some hay and tried to fix things comfortable in that corner where Felix, the old stableman, used to sleep. And we found an old chair, and a wash-basin, and a piece of candle, and Hans took them some bread. He said she was "a lovely lady." It was just dark when the man came running to the house—and before he spoke I knew why he was excited!

So I sent Hans up the road to old Doctor Meister—to tell him to come quickly for a mother and a baby needed him. I hated to bring him out in the rain—he'd retired years ago and came back when the younger doctors went with the troops—but I couldn't let that woman go without more help than I could give!

A boy was born there in the candlelight last night, Doctor Meister caring for them,

and I doing whatever he told me would help. And all night long I could see the Virgin Mary and the Infant Jesus out in our barn! Hans says he is going to call the baby his brother—he's always wanted one.

That's why this Christmas morning I'm getting this little jacket that Hans once wore, and this old blanket, and this barley broth, and taking them to the old barn!

Getting a Kick out of Life

William L. Stidger

Realism Down to Earth

Bishop Bruce R. Baxter, one of my good friends, tells the story of a father who had a precocious son who wanted a horse for Christmas more than he wanted anything else. The father tried to talk him out of it, telling him that they couldn't keep a horse in the city.

"But I want a horse and I don't want anything else *but* a horse!" said that three-year-old.

The father tried to substitute several compromises for that much desired horse.

First, he got a colored picture of a horse and brought that home, but the three-year-old said, "That ain't a real horse, Daddy!"

Second, that father got hold of a cardboard horse, as large as the boy himself, and in color, to see if he could get by with that. But once again he heard: "That ain't a real horse, Daddy. I want a real horse!" There was a plaintive note in his voice.

Then that father got hold of a book full of horses; every type of horse from a pony to a race horse; beautiful steeds with jockeys on them; horses out in pasture and sleek steeds in races. But that boy was adamant. "I want a real horse, Daddy. I want a horse that's made out of *Horse!*"

What that child really wanted was realism. He didn't want a substitute for a "Horse made out of *Horse.*" In these hectic days everybody seems to be trying to hand out a lot of contemporary bunk; there is a lack of realism in preaching, politics and what have you. It reminds us of one of Carl Sandburg's poems of a generation ago, entitled, "To a Contemporary Bunk Shooter," which was directed at Billy Sunday. If Sandburg could write such a poem now he could dedicate it to a lot of people who are contemporary bunk shooters. Those whom we know best of all are among the news commentators on the radio and newspaper news columnists. As one reads and listens to these contemporary bunk shooters he has an almost irrestible urge to rise up and annihilate them all. They always seem to be in a dither about something. That seems to be their stock in trade; to howl calamity; to yowl about trouble and disaster. What we want in American life for a while now is "A horse that is made out of *Horse.*" We want honest realism in our writing, thinking and feeling. We are weary of bunk shooters; people who are trying to sell us something; to put something over on us!

side to the inside. More than we think, at first thought, the advance of life is signalized by this changing emphasis, the moving of the accent from the surface to the depth. The youth pays much heed to the body. It is often said that for a few years the child must be dealt with largely as an animal. While this is an overstatement, it contains a ground of truth. The normal child does not love school; he goes because he must go. Even though he is feeling in the best of health he welcomes a holiday. The children that we know are not consumed by a passion for knowledge. It is to be feared, even, that, left utterly to themselves, they would not always be present at the services of the church and the Sunday school! Say what you may as to exceptions, the emphasis of the child is more or less upon the outward man. Its play takes on a physical form. It is tag, or hop-scotch, or jump-the-rope, or leap-frog. Life is a physical romp, and the more noise and rush about it, the better. It requires much experience to move us beyond that standard. Our average college pays far more heed to a football victory than it pays to a victory in debate. We need not now discuss whether this ought to be so; that it is so admits of no doubt. The prime stress of childhood and youth is on the outward man. That part of us is the ascendency. The inner man is renewed because parent or teacher does some rigid insisting. That this tendency of childhood is in the good plan of God is apparent. The best we can hope to do is to prepare the deeper man for the day of his coming dominion.

But when maturity arrives the standard is shifted. Our bodies are rated then for their assistance in our work; for the power they grant of continuous study; for the contribution they make to commercial success. The middle aged man has given over his athletic ambitions. He may enjoy seeing youth dash into the fray, but he feels that the day of his own participation is gone. He does not apply for a place on the list of sporting events, being content to look on and to grow enthusiastic over the athletic prowess of the "rising generation." He has great plans for his business enterprises; great missions to be wrought out for philanthropy; great problems in theology and philosophy and sociology to solve. This does not mean that he claims no spiritual service; it only means that life to the middle-aged man has become reasonable. He feels that he must love and serve God with his mind.

You will all see how our thought is directing itself. Age pushes the estimate of life even more deeply. If it be Christian, its thought is of the inner man and his renewal. The perishing of the outward man is a warning to look more deeply for the realm of growth and the field of comfort. This dimness of eye, this slackening of speed, this whitening of hair,—all are signals calling us to emphasize what is more lasting. Even the indications of forgetfulness tend to drive the aged to the development of their deeper selves. Probably this mental failing is more or less, if not indeed entirely, connected with the loss of physical vigor. The instrument through which the mind expresses itself is losing its power. The organist may be just as skilful as ever; but the organ is wearing out! The captain may be as vigorous as ever, but his ship warns him to keep close to land. The mariner waits until his Master gives him a better vessel. Old age is often reminded that its place of enduring culture is in the spirit. The outward man is perishing, therefore the instrument by which the mental man expresses himself is losing its worth. It only remains to remove the stress to the thing that abides, and so he must give attention to the renewal of the inward man.

This process we have all seen; dimness of eyes accompanied with an increasing spiritual vision; deafness of ear accompanied by a strange sensitiveness to the speech of God; weakness of body accompanied by a singular strength of soul. In this there is a splendid growth of heart; an access of sweetness of life; a seizure of the eternals. We saw once a contrast that brought all this to the front: The scene is on the railroad train. We are talking with a man eighty three years of age. He is the product of Methodism. A thousand class meetings have deposited their influence in his heart. His face is both sunny and serious. He is in reality an example of life's best success. His grandson enters the car and stops for a moment to say: "How are you, Grampa?" The old man replies in quaint fashion: "Complete; complete!" The boy asks: "Are you going to work tomorrow?" and the grandfather answers, "Yes." Then the aged man becomes the

(Continued on page 2045)

PERSONS

The Bureau of Educational Institutions of the Woman's Division of Christian Service announces that Charles T. Morgan, for the past year director of public relations at Centenary College, Shreveport, La., formerly connected with Berea College, Berea, Ky., has accpted the presidency of Wood Junior College, at Mathiston, Mississippi. Mr. Morgan is a native Georgian, having been born near Lafayette, Georgia. He was educated at the Berry Schools, Rome, Ga., at Berea College, Berea, Ky., and at Peabody College, of Nashville, Tenn. He is author of the current book, "The Fruit of This Tree," which is now enjoying a national sale.

WASHINGTON, D. C. (RNS) — President Truman's order relaxing building construction regulations throughout the nation will permit more new church construction and virtually unlimited additions or repair to existing structures, according to informed government sources here. Frank R. Creedon, new national housing administrator, would not predict how much church, commercial, and other non-residential building would be permitted under the new directive. However, he said that "implementing" rules would be issued soon in order that all interested in building would know what could be undertaken. In his housing order, President Truman specifically mentioned the need for new church construction, revealing that the campaign by different church groups had made an impression on the White House.

SAN FRANCISCO (RNS)—A fund of $500,000 for restoration of the early Catholic Missions of California has been turned over to four bishops by the Hearst Foundation, Inc. The foundation also granted $300,000 to be shared by the National Jewish Hospital of Denver, the Jewish Consumptives Relief Society, and other institutions. The mission funds, which will be used to restore structures founded between 1769 and 1777 by the Spanish Franciscan, Father Miguel Jose Junipero Serra, were given to Archbishop John J. Mitty, of San Francisco; Archbishop John J. Cantwell, of Los Angeles; Bishop Charles F. Buddy, of San Diego, and Bishop Philip G. Scher, of Monterey-Fresno.

The addresses and reports made at the last session of the Council of Cities of The Methodist Church are now off the press—an attractive 150-page volume entitled, "Winning the City for Christ." The material in this volume should be known and used by every pastor, whether he be in a city or rural charge. The price is 75 cents per copy, and the book may be obtained from the Department of City Work, Board of Missions and Church Extension, 150 Fifth Avenue, New York 11, N. Y.

The Rev. Leslie H. Johnson, minister of Copley Methodist Church in Boston and director of Copley's Wesley Foundation, met with a group of churchmen at the General Board of Education in Nashville, Tenn., last week to set up standards for intermediate camping. This was the culmination of discussions and studies made at various COSA's (Conference on Summer Activities) held in key cities throughout the country during the past few years. Mr. Johnson is associate director of intermediate work in the New England Conference.

The Rev. Edward F. Miller, minister of the West Roxbury, Mass., Methodist Church, is convalescing at his home after a three weeks' period in the Deaconess Hospital. The Rev. Dr. J. Franklin Knotts, retired member of the New England Conference is supplying the church in Dr. Miller's absence.

Mrs. Netta G. Everett, wife of the Rev. Frank A. Everett, retired member of the New England Conference, passed away at the home of her son, Dr. Paul E. Everett, Wellesley, Mass., on Dec. 16th, in her 90th year. Funeral services were held at the Roberts Funeral Home in Franklin, Mass., on Dec. 19th, with the Rev. Gordon C. Capen of Franklin, officiating.

The Rev. J. E. Ruther, principal of the Union Scandnavian School of Theology, Gothenburg, Sweden, passed away on Oct. 25th, according to word received by the Board of Missions from Bishop Theodor Arvidson, of Stockholm. Mr. Ruther was born in Nassjo, Sweden, and was educated at Upsala University and at Boston University School of Theology, earning the B.D. and M.A. degrees. Ordained in the Methodist ministry, he was for some years a pastor in Boden and Kungsbacka, Sweden. Since 1922 he had been a professor in the Scandinavian School of Theology, and had many friends among the conferences of northern Europe.

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston station WORL (950) for the first half of January, 1947 at 8:10 a. m.

Jan. 1—the Rev. Ralph Rosenblad, educational dept., Morgan Memorial.

Jan. 2—Dr. Paul R. Sheldon, Park Avenue Congregational Church, Arlington.

Jan. 3—the Rev. L. G. Van Leeuven, First Baptist Church, Stoneham.

Jan. 6—Dr. Wesley G. Huber, ex secy., Evan. Ass'n of New England.

Jan. 7—the Rev. Daniel A. Bennett, rector, St. Paul's Episcopal Church, Malden.

Jan. 8—Miss Eugenia Helms, director of education, Morgan Memorial.

Jan. 9—the Rev. George A. Butters, Immanuel Methodist Church, Waltham.

Jan. 10—the Rev. Frederic Groetsema, Congregational Church, Newton Highlands.

Jan. 13—the Rev. Tyler Thompson, Methodist Church, Weston.

Jan. 14—the Rev. Henry E. Helms, Church of All Nations, Morgan Memorial.

Jan. 15—Dr. C. Gordon Brownville, evangelist and former pastor of Tremont Temple, Boston.

Jan. 16—the Rev. Ernest A. Gooding, Prospect Street Cong'l Church, Cambridge.

Jan. 17—the Rev. Wm. D. Denney, Church of the Covenant, Boston.

The Rev. Edward L. Peet, minister of North Methodist Church in Hartford, Conn., was selected to give the invocation at the opening of the Connecticut State Convention of the CIO held in Hartford on Dec. 7th, because of his "proven interest in the labor movement." On the same evening, Mr. Peet was one of the speakers at the annual banquet of the Hartford Jewish War Veterans when a plaque was presented to Mr. Francis S. Murphy, publisher of the *Hartford Times* for his interfaith work.

During the past summer and fall, quite extensive repairs have been made in the Ware, Mass., Methodist Church where the Rev. Joseph Belcher is minister. Considerable labor was contributed by men in the parish and the necessary money was raised by a Joash Chest Campaign. This had its culmination on Sunday, Nov. 10th, when an impressive service was held with the Rev. Maurice L. Bullock, Springfield District Superintendent, as preacher.

ATLANTA, *Ga.* (RNS)—Dr. Louie D. Newton, pastor of the Druid Hills Baptist church and president of the Southern Baptist Convention, said here that "the little foxes of neglect and indifference, selfishness, liquor and gambling, must share responsibility for the Winecoff Hotel fire." Dr. Newton was the principal speaker at a memorial service for those who died in the recent tragic fire here. More than 1,000 persons attended the meeting at the Atlanta Municipal Auditorium. Dr. E. G. Mackay, pastor of Glenn Memorial Methodist church, gave the invocation and expressed hope that all Atlanta would rededicate itself to all worthwhile civic tasks and that it "will become a truly Christian city."

A daughter was born to Dr. and Mrs. Walter Nathan of Bradford, Mass., on Dec. 10th. Dr. Nathan is editor of the HERALD'S "Religion in Art" column and is now teaching at Bradford Junior College.

Mr. Roy Sullivan, Methodist layman, has accepted the position of managing editor of the *Bennington Banner,* Bennington, Vermont. Mr. Sullivan was formerly city editor of the *Keene Evening Sentinel.*

The eighth annual meeting of the National Association of the Schools and Colleges of The Methodist Church will meet at the Hotel Statler, Boston, on Jan. 15th and 16th.

Merger of Waldensians and Methodists

ROME (By Wireless)—Solemn ceremonies marked formal union of the Waldensian and Methodist communities in Turin, in line with decisions of the national synods of both communions in Florence last summer approving merger of the two bodies.

"This union," Alfredo Scorsonelli, secretary of the Italian Methodist Church, told participants, "prepares the way for the fusion of Methodist and Waldensian churches in Florence and Tuscany."

Women Secretaries Elected

Miss Margaret Billingsley, a former missionary of The Methodist Church to Korea, was elected as executive secretary in the Foreign Department of the Woman's Division of Christian Service, at the annual meeting of the Board of Missions and Church Extension. She will have administrative responsibility for the Division's work in Japan, Korea, and the Philippines.

Mrs. Ruth A. Long, of Columbus, Ohio, was elected, at the same meeting, an associate treasurer of the Woman's Division.

Miss Kathryne Bieri, of Philadelphia, a former field worker in the Woman's Section, Joint Division of Education and Cultivation, was elected secretary of the Department of Field Cultivation, and will be located at the New York office.

Mrs. W. B. Landrum, of Tyler, Texas, was elected a field worker in the Woman's Section, Joint Division of Education and Cultivation.

Miss Bernice Burroughs, production manager of publications for the Woman's Division, in its Cincinnati office, was elected assistant director of the Department of News Service, Joint Division of Education and Cultivation, and will be located in New York City.

Archbishop Deplores Prejudice

New York (RNS)—Asserting that a Presidential envoy to the Vatican "is of incalculable importance to the United States," the Most Rev. James H .Ryan, Roman Catholic Archbishop of Omaha, said in a letter to *The New York Times* that the question of U. S. representation at the Holy See "has become so clouded by prejudice and odium theologicum that it is almost beyond hope to expect a rational solution."

He said the 30-day time limit placed on Myron C. Taylor's present mission to the Vatican made it appear "that the White House wishes to throw a sop to the opposition which so stridently has contested the presence of Mr. Taylor in Rome."

"If Mr. Taylor can complete his work in 30 days, well and good," the archbishop stated, "but it strikes one as approaching the ludicrous to limit his mission to that short period, whether that be found sufficiently long or not."

Archbishop Ryan said he had discussed the subject of representation "with many leading Protestants, lay and clerical," no one of whom "does not deprecate the propaganda carried on by some of their co-religionists against the presence of a Presidential representative at the Holy See."

Role in Labor Movement

Boston (RNS) — The Roman Catholic Church has entered the field of labor to stay, "because morality enters into economics" and because unjust social conditions "are sinful in themselves and furnish the occasion of more sin," according to the Most Rev. Richard J. Cushing, Archbishop of Boston.

In an endorsement of the newly-formed Catholic Labor Guild of Boston, Archbishop Cushing said he noted that "some labor leaders do not want us in the field of labor, but we are here to stay. The battle lines are already drawn."

The archbishop revealed he had challenged public statements of Daniel L. Tobin, president of the Teamsters' Union (AFL), that "the church has no right to enter the field of labor."

"The church protests against economic sins not alone because they cause misery and unhappiness," the archbishop explained, "but because they constitute an offense against God. We do not think we have a solution to every problem, but we think we have the principles from which good solutions can spring."

The Catholic Labor Guild of Boston, which was organized following a protest by Catholic workers against the activities of communist organizers in industrial plants, has a membership of 400 and plans to establish auxiliary units in industrial cities and towns throughout the state. Thirty per cent of its members are women.

Dr. Van Kirk Relinquishes Program

New York — Dr. Walter W. Van Kirk, commentator on the nation-wide NBC radio program, Religion in the News, has relinquished that post after almost 17 years of broadcasting, he announced here.

According to a spokesman for the Federal Council of Churches, sponsor of the broadcast, a series of interim speakers will take Van Kirk's place until a permanent commentator is chosen.

Although Van Kirk announced that his retirement from the radio post was permanent, it was thought by church leaders that he might return after a six-months' sabbatical leave. He is executive secretary of the Department of International Justice and Good Will of the Federal Council and secretary of its Commission on a Just and Durable Peace. He took over the Religion in the News post in January, 1935, succeeding Stanley High, first speaker who started it in 1932.

Political Action Seminar

Harrisburg, Pa.—An interdenominational Pennsylvania Churchmen's Political Action Seminar, first of its kind in the state, was held here for ministers and laymen.

Gov. Edward Martin lauded the churchmen for their interest in governmental affairs, and recommended that they also participate in local government activities.

Mrs. Dorothy S. Montgomery, executive secretary of the Philadelphia Housing Association, told the group that "we should be doing something about (municipal) planning and zoning if we are to prevent the construction of ill-conceived areas which will be the future slums."

Other speakers included Dr. H. F. Alderfer, director of the bureau of municipal affairs, Pennsylvania department of internal affairs, and Dr. A. H. Esterbrook, secretary of mental hygiene and public health, Public Charities Association of Philadelphia.

The Rev. Donald W. Carruthers, of State College, and Prof. A. Rodger Kratz, of Reading, were co-chairmen of the meeting.

The seminar plans to hold regular meetings here for the purpose of acquainting churchmen "with the way in which our state government functions and to give them opportunity to get acquainted with people who are the leaders in the formulation of policies at the state level."

Congregation Spurns Proposals

New York (RNS)—By a unanimous vote the congregation of the Collegiate Reformed Church of St. Nicholas here rejected proposals of the consistory of the Collegiate Reformed Protestant Dutch Church aimed at healing a breach which has existed between the two groups for almost a year.

The dispute originated in the proposed sale of St. Nicholas by the consistory for $4,000,000. Dr. Joseph R. Sizoo, St. Nicholas pastor, opposed the sale, and the congregation asked to withdraw from the consistory when Dr. Sizoo gave notice of his resignation on Nov. 7. The consistory turned down this request, and offered to take the church off the market.

In its latest statement, the congregation declared that the differences between the consistory and itself could be resolved only by the congregation "detaching itself completely from the consistory."

Bishop Lorenzo H. King

Bishop Lorenzo Houston King, who, since his election to the episcopacy in 1940 has supervised the Atlantic Coast Area of the Central Jurisdiction, died Dec. 17th in Memorial Hospital, New York City, following a long illness. Bishop King was born in Macon, Miss., Jan. 2, 1878, the son of parents who had formerly been slaves.

Funeral services were held at St. Mark's Church, New York City, of which he was minister for eleven years prior to becoming a bishop. Previously he had served a decade as editor of the periodical then known as the *Southwestern Christian Advocate,* published at New Orleans. He was for six years pastor of Central Church, Atlanta, and held other Georgia pastorates.

For two years, 1912-13, Dr. King taught English in Clark University, Atlanta, his alma mater. Later he served Clark as a trustee, and was vice president of its board. He was also president of the board of trustees of Claflin College and president of the board of Gammon Theological Seminary, Atlanta, from which he had been graduated in 1903. He also attended Teachers College of Columbia Universiy in 1910-11.

Mrs. Louise Marie Watts King, whom he married in 1903, and three sons survive him: Dr. Walter W., Lorenzo Houston, Jr. and Earl Watts King.

With the desire to give his people a voice in Congress, Bishop King in 1938 was a Republican candidate for representative. Had the district then been confined to the Harlem area as is now the case, it is said that he might have been elected.

What's New in the Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Jan. 5.

THE WORD MADE FLESH. JOHN I:I-29,38-45.

In the Beginning

John begins his gospel in eternity. The mind of man cannot comprehend anything before the beginning or after the end of time so we pass up the date lines and accept the opening verse of John's Gospel and the first verse of the Book of Genesis as timeless. One verse marks the beginning of the world and the other the beginning of the Word.

In John's Gospel Christ is the Word. This opens up one of the top theological issues of the Christian faith. It is familiarly known among theologians and philosophers as "The Logos Doctrine" and it concerns the relation of Christ to God.

Stated in one sentence the doctrine is set forth by John: "In the beginning was the Word, and the Word was with God and the Word was God." The Logos Doctrine is that Jesus Christ and God are one and the same, in essence.

John is the only one of the four gospel writers who begins his biography of Jesus Christ in eternity. Matthew traces Jesus back to Abraham. Mark begins with the ministry of John the Baptist, when Jesus was more than thirty years of age. Luke runs the geneology of Jesus back to Adam.

In this crossword puzzle of names of Jesus Christ and the theology which resembles the nuclear science back of atomic power one thing emerges for the common Bible reader—Jesus Christ of the four gospel narratives is one and the same and while on this earth as a man was God in human form. And the point for us is that no matter how human Jesus Christ was while on earth he was at the same time God. This is the meaning of the phrase, "And the Word was God."

The Word Became Flesh

"And the Word became flesh and dwelt among us." This verse is one of the foundation stones of the Christian Gospel. It is a new and unique theology which makes a human being God in the form of man.

This broke upon a world which has seen man develop and grow but not into a revelation of the life of God. Flesh did not become the Son of God nor as John puts it, "The Word." It was "The Word" which became flesh and dwelt among men.

Passing over the theology of this doctrine we come to its meaning to us. And it carries plenty of meaning.

The idea of God is universal. Every person has a name for God and atheism is simply man's unbelief in what others call their God. The kind of God in which man believes determines not only his religion but his way of life. This is the important issue in theology which has been defined as, "the branch of religious science that treats of God."

In the Gospel of John we have the life of a man who was God dwelling among men at a certain time and in certain places. The record is there and is in line with the other three gospels which record the life of Christ.

The God whom Jesus Christ revealed to men while dwelling among them was a Person. Those who deny that God is a person are more common than so-called atheists. There are some who go so far as Matthew Arnold did and believe that there is some cosmic force which is "a power not ourselves which makes for righteousness."

We can conclude from John's Gospel that God is a person and as revealed by Jesus Christ is "A Christlike God." And this is one of the most important beliefs ever held by the sons of men. It makes God known to us in human life by one who claims to be the "Way, the Truth and the Life."

Thirty Years of Youth

Highlights on Christian Education

J. Garfield Sallis

CLEAVING THE WAY TO CLEVELAND

Just about a year hence, the eyes of Methodism will focus on its young people, for the Youth Division of the General Board of Education is planning a great Methodist Youth Conference to take place in Cleveland, Ohio, through four days beginning Dec. 30, 1947. An attendance of ten thousand is considered a possibility. As *The Field,* Troy Conference publication, remarks: "Coming toward the climax of our great Crusade for Christ, it is hoped that this conference can provide opportunity for a dramatic expression of youth's part in the Crusade, and for saying to the church, Protestantism, the nation and the world, 'We believe in Jesus Christ and His Church!' This endeavor can well be the significant event in the young life of our church in this generation!"

Yes, it can well be. But if it is, it will be because the event is seen in the perspective of its antecedents and its consequents. An event is "significant" only when it signifies characteristic trends and developments. It is history that counts, and not merely the events that signify the trends. And in no phase of our church work have we been so apt to forsake an intelligent history-mindedness as in our understanding of and planning for youth. What has been happening in connection with the outlook of youth, and the adult outlook concerning youth, in the last thirty years?

THE SIGNIFICANCE OF 1914-1918

In the writer's view, the First World War marked a crucial change of adult outlook and a consequent change of youth's psychological climate. Previous to 1914 the authority and responsibility of parents, and the centrality of the home, were tacitly acknowledged even by young people who rebelled against them. After 1918 all this was changed; parental leadership and unified family life almost disappeared as factors conditioning the emergence of adolescents. Previous to 1914 it was generally supposed that parents had something to contribute to the moral development of their children and that youth could gain valuable guidance from the experience of older people. After 1918 parents abdicated their leadership and youth had to be guided and governed by such standards as it could produce from its own immediate experience. Previous to 1914 young people accepted (often uncritically or unconsciously we admit) the fact that it was part of the stream of history and derived its life from dynamics hidden in the fundamentals of the universe and in the distant beginnings of the human race. After 1918 youth asserted itself as unique: a brand-new departure of the creative principle, with no debt to the past and with very little accountability to any factor outside itself.

The war had not caused these things; it had simply brought to focus the trends that

had long been subtly operative. The Industrial Revolution had sown the seeds of the decentralization of the family two hundred years before. The rise of American public education had, for half a century, been slowly but surely transferring from the home to the school the opportunity for character-building. American-born children of foreign parents, acceding to knowledge and traditions which their parents could not share, were already contributing largely to the disintegration of family unity.

The impact of the First World War brought these things to a head.

A Corporate Entity; A Sovereign Race

First, the military accent on youth marked off a particular generation in no uncertain terms. In no previous war had the age-limits for fighting service been so rigidly drawn or conscription so indiscriminately applied. As with no previous generation, youth was now made aware of its particular status in society; young people could become conscious of themselves as a distinct group, a corporate entity; youth was stimulated to think for itself, and to oppose its thinking to that of its elders.

Second, the self-esteem of the older generation suffered a mortal blow with the advent of that war. Those whose memories do not reach back to the early twentieth century may have little idea of the naivete, the lack of realism, that marked the moral idealism of the time. We really believed that peace had come to stay. We had nothing to fear. Mankind was building the ladder by which it climbed and surely there were none left who might endanger the base of the ladder! So the outbreak of war brought about the debacle of adult moral idealism. Disillusioned and disgusted with itself, the older generation threw up its hands and said, Now it's up to youth! Let the young people take over and build the better world which we have failed to produce! So age placed youth on a pedestal, and worshiped—and even became abject in its worship.

All of this, filtering through to the newly-awakened self-consciousness of youth, served to confirm its conviction that it was a peculiar people, a new-born and messianic race, a superior people, the like of which the world had never before known.

This emergence of youth as what I have called a corporate entity should be underscored. The thirty years through which we have passed have presented the spectacle of successive generations of adolescents who have not been just so many children growing up, nor just so many young people knocking at the doors of adulthood, but have been (in their own estimation and largely in the estimation of their elders) a sovereign race, without moral indebtedness to any other group, with an absoluteness and finality inhering in itself. Youth spelled with a capital Y!

Social groups of all kinds are apt to desire, cherish and exploit their sovereignty. But as the world well knows from other instances, sovereignty is more or less a delusion and capable of leading mankind into

Star Gazers Or Star Followers

(Continued from page 2027)

It takes perspective to walk or draw a straight line. It takes vision, outlook, up-look if you will to master life. You who are struggling today with such a hard personal problem, Christmas has an especial message for you. Are you trying to find the complete and full answer to your problem within yourself? Are you who are having such a hard time with the children in your home, relying altogether on your own wisdom, your own child psychology, your own resources for the solution to your difficult prblem? Life is full of stars for guidance on problems of that sort. Little bits of writing which appear in our papers, in magazines may have for you a suggestion which if put to practice in your home would carry you farther than you have ever dreamed anything could toward a solution. Look for it today! You who are wrestling with some problem of intemperance, some vice or passion within yourself that seems uncontrollable—where are you looking for an answer? Only within yourself, your own will, your own courage? If so take your mind and thought off your own feet, life up your head, look up at the great stars of hope which God has planted in our universe to give strength and courage to those who have fallen. As there are persons in whose presence you are terribly weak, so if you will look for them there are persons in whose presence you can be surprisingly strong. As there are words which immediately drag you downward, so there are words of help, guidance and encouragement in the Book of Life which will lift you up, and release within you power to conquer self in a way you have never dreamed. As there are thoughts which immediately get the better of you and drag you into activity which in your better moments you regret and despise so there are thoughts, pictures and images, created in the worship of God, in the habit of prayer which inspire, strengthen, give courage and develop character to withstand every temptation. You can go straight if you just look high enough!

But those of old might have failed at yet another point. They might not only have failed to see the star that transformed their life, but once seeing it they might become star-gazers rather than star-followers. For some people contemplation becomes a substitute for consecration.

There have been those who accuse religious people of being unrealistic. Some have held that religious people are like the old lady who stepped up to the door of the bus that halted at her corner and said to the driver, "Does this bus go to London?" "Sure it does," impatiently said the driver, "hop in." "Oh, I'm not going," she said, "I was just thinking what a lovely day you have for the trip." Religion, some have said, is wishful thinking. Thus the communist ideology has urged that "religion is an opiate of the people."

But that's not true of the Christian faith at its best, and most anyone of us ought to know enough about it to refute the charge. Christianity is Paul hearing the call of Macedonia, "Come over and help us," and Paul going to answer that call to the point of death. Christianity is Francis Asbury astride his horse, crossing swollen streams, high mountains and the wilderness of colonial New England to plant the good news of Christian faith and fellowship in the outermost corners of the new world. Christianity is a man in England leaving his cobbler's bench and going out into India, a land of hunger, ignorance and death with a message of truth, health and life until his life is done. Christianity is not star-gazing but star-following!

Star-followers link themselves with a cause. The star-gazers of the first century remained in their little villages in awe and wonder over the work and words of Jesus, speculating with their neighbors about when the new kindom would come and who it would include. The star-followers heard the Master call "Come and follow me," and they went with him over the hot trails, out onto the Galilean lake, and into hostile villages, down to the city of Jerusalem to stand by, at last, at the foot of His Cross.

Ancient religious books are filled with speculations and contemplations about the coming of the Messianic age. But Jesus brought the Messianic age when he left his Nazareth home and went to the Jordan to be baptized into the life of his

(Continued on page 2046)

Francis of Asissi

EDWIN PRINCE BOOTH

This is the second half of the article started in last week's issue.

The issue between father and son became ever sharper, the father wishing to be a normal citizen of Assisan life and the son, now under the high obsession of the religious conscience, dreaming of a life of service such as his Lord had lived, and longing to emulate it. His father sent him off to the armies once to try to heal him in this way, but he was back within a week, having completely failed to accommodate himself to the army life.

Riding one day out beyond the Assisan gates, he heard the tingle of a leper's bell. His horse shied and bolted and was off down the road. Francis breathed a sigh of relief and then it was clear as could be to him: this leper was actually the brother of his Lord and he was denying the highest thing he knew when he rode by unheeding. This was his moment of decision and he knew it; he got down from his horse and back to the leper he went, to kneel in Catholic Italian fashion in reverent obedience, to kiss the hand of the leper as though he kissed the hand of his Lord, and then, back with the leper to share his evening meal with him and to ease his wounds. Thus began the lifelong service to the lepers.

Pensive now and brooding often, he was at dinner one night with some of his friends and they were joshing him on the cause of his quietness and one said, "He must be thinking of marrying." Francis answered them, "Yes, I am thinking of marrying. I am to marry one more lovely, more bright, more pure than you have ever dreamed of. I am to wed Lady Poverty, widowed since Christ." Into this sentence he packed unconsciously his supreme insight into the New Testament, the whole mood of chivalry of his day, in which men of romantic and poetic mind personified the virtues and wed them, and all of the poetry inherited in his Provencal blood, together with the deep tide of humanity which is the most marked characteristic of his own life.

Finally exasperated and completely confused as to how to proceed with his son, Peter Bernardone hailed him before the court of Assisi to ask the Justice to order him to obey his parents. There before the civil court Francis asked for a transfer of authority to the ecclesiastical court, since his action was at the behest of his conscience. This was granted and the two men came before the Bishop of Assisi. Peter Bernardone must have quietly told the churchmen that this was his first-born son, into whose rearing and care for his future he and Madonna Pica had poured their lives, that son was behaving strangly and abnormally, and would the bishop order him to return to his father's obedience. Then, in dramatic fashion, Francis, understanding that the final separation point had come, took off all his clothes, and standing naked before the bishop, handed his clothes to his father, saying, "I now return to you all that I have left that you have given me, and I ask to call no man on earth my father, but only to say, 'My Father, who is in heaven.'" The Catholic Church hung in the balance as the bishop's decision was awaited. Happily and with great wisdom, the bishop sensed Francis' pure religious instinct, released him from his obligation to his parents, and placed him under the protection of the church. The brown robe of the Franciscan order was created when the bishop placed upon the naked Francis a brown, rough garment worn by the servants and the peasants of Umbria.

Now released from all secular activity, Francis sought permission to follow his own instincts in religious activities. Permission was not easily gained, because the church was becoming increasingly sensitive to heretical movements. But by a superb and simple obstinacy which marked Francis' whole life, he forced from the pope and bishop alike at various times and under varied circumstances the permission to fulfill his destiny.

Few and simple were the requirements for the opening of his fellowship. He preached on the street corners of Assisi what he called the "gospel of poverty." What a shame it was, he said, that material things should stand between man and man and rob them of that sweet brotherhood in Christ, and what a shame that temporal cares should absorb so much of their life's time and thought as to

a sorry plight. It did no less for youth. But of this we hope to write in the next appearance of this column while here we devote a little space to current events in the Christian Education field in Northeastern Jurisdiction.

Rolling Up the Enrolment

Three of the four districts in Genesee Conferences reported enrolment increases at last conference session. Buffalo District, the Rev. J. Wesley Searles, superintendent, 285 increase in enrolment, 322 in average attendance; Hornell District, the Rev. Earl R. Burdick, superintendent, 171 in enrolment, 28 in attendance; Olean District, the Rev. Harold F. Hewitt, superintendent, 155 in enrolment, 136 in attendance. Included in these figures is the Scottsburg church, the Rev. A. L. Strauss, pastor, which has doubled its enrolment and attendance since January 1.

The Peninsula Conference Journal reveals a gain of 2,225 in enrolment during the year ended May 20.

Gains in Northern New York Conference include 211 in St. Lawrence District, the Rev. Wm. G. Thomas, superintendent; 183 in Mohawk District, the Rev. John W. Warren, superintendent.

Philadelphia Conference, Miss Elizabeth Eggleston, executive secretary, records an enrolment increase of 2,246 in the year recently ended.

Central Pennsylvania has gained 2,212 during the year 1945-6, with an attendance increase of 1,455. These increases are the first reported by this conference in 30 years, according to the General Board's "Signs of Progress." They include all four districts: Harrisburg District, the Rev. Rowland Lehman, superintendent, reporting 1151 increase in enrolment; Williamsport, the Rev. E. C. Myers, 527; Altoona, the Rev. Harry F. Babcock, 277; Sunbury, the Rev. W. Linwood Crowding, 257. "While we rejoice in the gains that have been made," said the superintendents in their annual report, "we urge continued and aggressive efforts to reach the unreached in every community."

Events and Eventualities

The Children's Commission of the West Virginia Conference on Christian Education, meeting at Clarksburg on Oct. 10-11, adopted a long list of concrete goals and objectives for the present year. Among them the following are notable: Regional meetings with emphasis on family religion and parent education, at least six in number, to be held; A systematic plan to be developed for keeping church school leaders in larger centers aware of the needs of delinquent and underprivileged children, including appointment of consecrated workers to keep contact with juvenile courts and welfare agencies; Meetings to be held with children's workers in larger churches with a view to enlisting their aid in training leaders for rural churches.

In New England Conference, Whitinsville sub-district M.Y.F. reports a successful fall institute recently completed under the leadership of the Rev. Gordon C. Capen of Franklin, Mass., as dean, the Rev. C. Douglas Hayward of Westboro, Mass., as sub-district youth director, and Miss Claire Sanders of Upton, Mass., as president of the sub-district

Youth Fellowship. Lowell sub-district has chosen the Rev. Ralph Fellersen of Centralville Church, Lowell, Mass., to be dean of its winter institute to begin Jan. 13th.

The annual school of leadership training promoted by the Worcester, Mass., Council of Churches has recently completed its sessions. In the total registration of 213, fifty-two Methodist workers were included, representing Park Avenue, Quinsigamond, Trowbridge and Wesley churches in Worcester, and the churches in East Douglas, Milford, Oxford and Shrewsbury. Some workers from the African Methodist Episcopal Zion Church in Worcester also participated. Milford church, twenty miles from the school center, registered fourteen of its workers, the largest registration of any of the Methodist churches.

The Greater Lowell (Mass.) Council of Churches has also recently held a training school of which the director was the Rev. Elmore Brown, president of the New England Conference Board of Education and pastor of Highland Church, Lowell. Other Methodists on the faculty were the registrar, Miss Edith Atwood of St. Paul's Church, Lowell; the instructor in primary methods, Mrs. Elmore Brown, childrens' work director for Worcester District; and Mrs. Robert Hogg, formerly field worker and director of religious education for Presbyterian and Methodist churches in Ohio and New Jersey.

At a meeting of Troy Conference Board of Education to be held during December, a program schedule for all summer agencies is to be worked out, and the youth institutes of last summer reviewed.

The Young Adult Fellowship of the Pittsburgh Conference will hold its sixth anniversary rally at Emory Church, Pittsburgh, Pa., on Friday, Jan. 24th.

Promoting young adult activity in the New England Conference is a steering committee of which the chairman is Stanley A. Gutridge, 11 Prospect St., Worcester. Other members are William Campbell, Medford; Vernon Dodd, Hyde Park; Marjorie Gullberg, Worcester; Margaret Hite, Boston; Richard Howland, Lynn; George Jones, Greenwood; Doris Lane, Lynn; Thelma Parker, Springfield, and Warren E. Thompson, Framingham, all of Massachusetts.

New England Southern Conference will hold its mid-year Youth Rally at Mathewson Street Church, Providence, R. I., on Monday, Dec. 30th from four till eight p. m. Special attention is being paid in this conference to Student Recognition Day, Sunday, Dec. 29th, and all local churches are being asked to send names and addresses of their young people who are students in any kind of college or technical school to Miss Mary Ella Scudder, 550 Tolland St., East Hartford, Conn.

leave them insensitive to the rich beauties of God's love in men and nature. He felt called upon to establish a way of life for simple preachers of Christ in which they would be bound to no home, no book, no cares, no clothes, but foot-loose and free, they could travel all the pathways of Italy serving and helping all whom they could, from the lepers to the nobles, serving them always in the name of the Lord Jesus, exacting nothing in return, not being permitted to beg. Basing the order on the great injunction of Jesus when the disciples are sent out two by two, he and his men traveled two by two to preach the great riches that are to be found in freedom from all riches. Loyal and devout son of Catholic Christianity, he never challenged the church's authority and was always obedient to its priest and its sacrament, but he rose far above it and dwelt in an atmosphere where all men were Christ's and he therefore belonged to all men.

Down in the valley below Assisi by the little Chapel of Saint Mary of the Angels, he and his early comrades built themselves mud huts in which to live and from which to go on their preaching tours. Happy and unrestrained and simple was their life these early years. History has called this the First Order, or the Order of the Friars Minor, the Little Poor Men of Assisi.

Dwelling in one of the richer homes in Assisi, Clare Scifi, twelve years his junior, watched the evolution of Francis. We have no idea how early in life the light of his personality appeared to her, and whether or not an adolescent earthly love first moved her towards him. But we do know that in the days when he had begun his preaching mission, she sat spellbound under him in the Assisan Cathedral and saw visions of a life of service and sacrifice of such strength as to hold her in unchallengeable loyalty to the day of her death. She fled, against parental will, to Francis down by Saint Mary's and there pledged her faith to join with his in this service to poverty. With the consent of the church, he established her and other women like-minded in the now repaired and rebuilt Saint Damian's Chapel, there to pray and to work and to live in poverty. This is the Second Order of Saint Francis.

Then, because he knew that the First and Second Orders were only for persons divorced from life, special messengers as it were from the kingdom of heaven, he built the Third Order as the great result of all his preaching and life. In this his message of devotion to poverty goes out to all men and women in the working, normal life, to men and women who have their homes, their children, their gardens, and their shops, pleading with them that they understand money and all that is connotes as a tool only to a richer life of charity to their fellowmen. Money as power over other men's lives is absolutely forbidden by the Christian gospel. The possession of wealth and all that wealth gives while other men are in need automatically destroys brotherhood, and Francis spent his life and induced his followers to spend their lives to call all normal men and women in the world to the simpler, quieter, humbler walks where wealth and power and prestige are acknowledged to be the works of the devil, where hearts of charity and the life of service constitute one's fellowship in the kingdom of God.

In the first glory of this work, all three orders prospered. Now fourteen years had passed. Francis had brought new life and new light, not only to Italy but to all Roman Christendom. Hopeful and with high heart he journeyed on the Third Crusade, only to see therein the endless bickerings and bitterness of Western Christian leaders. He carried his gospel of peace and light on this crusade into the camp of the enemy and preached before the Sultan himself, but though his guileless personality brought the response of affection and respect from the Sultan, his message of the Lord of Peace had of course no bearing on Mohammedan hearts while the Christian armies were camped over them.

Heartsick and disillusioned, Francis returned to Italy, only to find the inevitable entrance of the desire for wealth and power into his own beloved order. The men of the order were building themselves houses now, and that was against his expressed wish. They were owning books now; living in houses now; owning clothes now; consorting with bishops instead of with lepers now, and this was far from his dream. He withdrew from the active leadership of the order, never again to assume it, and became more and more the quiet, simple

(Continued on page 2041)

Alterations While You Watch

William E. Lowther

In America the English language is changing so fast that we can observe the process. High school and college teachers get pains in the wrist from blue-penciling expressions that the students nevertheless cling to, carry out into life, and pass on to their children.

Take for example the commonly heard form, "The reason . . . is because. . . ." Every composition textbook in America condemns it. Fowler's "Modern English Usage" bans it. The textbooks and the teachers say that a "because clause" is equivalent to an adverb and hence cannot serve as the subject, object, or attribute of a verb. But the American feels that his language is his own personal property and that he can do as he likes with his own. In vain do the teachers tell him to use a "that clause" with "reason."

I almost regret that I ever began to listen for this use of "because." It has machine-gunned me from behind and before, from the right and from the left. I have heard it or read it from theological professors of Garrett, Drew, and Boston. I have picked it up in the *Christian Advocate* and in ZIONS HERALD. Last summer I heard Dr. Reinhold Niebuhr utter it freely and without hesitation in his lectures at Union. Dr. Paul Hutchinson writes it in his letters from around the world to the *Christian Century*. Methodist bishops fellowship with it. The list of New England preachers employing it would look like a telephone directory.

All these professors, editors, bishops, and preachers had "the reason . . . is because . . ." blue-penciled in their high school and college compositions scores and even hundreds of times, and all to no purpose. They go cheerfully on their way making alterations in their mother tongue.

In a speech in seminary class I heard the professor say to his future Methodist preachers, "If in your Sunday sermon you use an expression that one of your high school girls has had blue-penciled during the week before, you put a strain on that girl. In the end she will most likely decide in favor of her teacher and against her pastor. And then, too, there may be in your congregation a retired school teacher who will catch herself murmuring, 'Maybe his theology is no better than his English.' "

But what if with the passing of time the "reason is because . . ." breaks into the apartment house of good English, "squats" there, and refuses to leave? If it succeeds, it will have done no more than other frowned-upon forms have already done in our American speech.

How should the preacher treat this "the reason is because . . ." that is clamoring for naturalization in our speech? Let Alexander Pope give the answer:

"In words as fashions, the same rule will hold:
Alike fantastic if too new or old.
Be not the first by whom the new are tried,
Nor yet the last to lay the old aside."

REMEMBER BETHLEHEM

V. W. Vincent

When Jesus came to Bethlehem
Two thousand years ago,
The busy inn was crowded
"There was no room," and so,
Mary and Joseph turned aside into a stable low.

That night, upon the hills of light,
The angels sang of Him
Whose holy life upon this earth
Was ready to begin.
The point of their attention was not the busy inn.

A humble stable caught their gaze,
It stirred their sweet refrain—
Of "peace on earth, good will to men"
For Christ had come to reign.
The busy inn had offered Him only its cold disdain.

After two thousand years have passed
As Christ comes back again,
To seek an entrance to our town,
And to the hearts of men;
Shall he be welcomed in our midst?
Or crowded out, as then?
The humble heart is still His choice.
The busy inn is sin.

Oppose Party-Run Primaries

White and Negro students gathered recently at the Thirteenth Annual Institute on Socio-Religious Affairs held at Paine College, Augusta, Ga., voted a protest against turning the laws regulating primaries over to the political parties, and each person promised to work against any such action.

The resolution was as follows: "Whereas, the Georgia Democratic Convention in Macon, Oct. 9, 1946, recommended that the Georgia Assembly be urged to repeal the state laws relating to the primary, and place the regulations which are now law into the party rules; and whereas, we believe to put such power into the hands of a political party without legal control would be a dangerous step, and that such beginnings led to dictatorship in other countries; Be it resolved, that these laws not be repealed, and that each individual use his own personal influence to that end."

"The students who passed this were not starry-eyed innocents," says one commentator. "Some were the eighteen to twenty-year-olds, to whom Georgia, believing in their youthful abilities, granted the vote. An equal number were veterans, matured and sobered by their war experiences. Each promised to write his representatives in the Assembly and to persuade other persons and groups to oppose any such change in the primary laws."

The Institute on Socio-Religious Affairs is an interracial conference held each year on the Paine campus and attended by white and Negro students from colleges in Georgia and South Carolina. The subject for discussion this year was "The Political Problems of Our Day," with emphasis on politics in Georgia and South Carolina.

Leaders and resource persons included Miss Lucy R. Mason of the CIO; Dr. Aaron Brown, president of Albany State College; Mr. Sam Laird of Emory University; Dr. B. R. Brazeal, dean of Morehouse College; Miss Johnnie Hilbun, chairman of the Woman's Advisory Council of Augusta, and vice-president of the Georgia League of Women Voters; Miss Charlotte Andress, director of the Augusta USO; Miss Sarah Lemmon of Marietta; Miss Evelyn Perry, professor of religion at Paine; Mr. W. L. Buffington, professor of sociology at Paine, and director of Faith Cabin Libraries.

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Christmas Bells

"Adeste Fideles,—Oh come all ye faithful." The Christmas chimes ring out through the midnight silence. They pierce the gloom of doubt and kindle the flames of faith.

In the book, "A Far Country," by Winston Churchill, he tells how the sound of Christmas bells gave him a determination to behave, on that day at least, more like a father and husband; to make an effort to enter into the festivities and see what happened.

A long time ago bells were baptized with elaborate ceremonies. First was the blessing of the fused metal in the founderies, which was followed with every process of the making of a bell until it was finally hung in the church or cathedral tower.

It was explained that all this was done to make the bell effectual in driving away evil spirits, dispelling storms, etc. Discounting the superstition in all this there remains a truth that the sound of bells does something to many a troubled heart and lifts many thoughts Godward.

A quaint old Protestant writer once said, "I could never hear the Ave Maria bell without an elevation; nor think it sufficient warrant, because they erred in one circumstance, for me to err in all; that is in silence and dumb contempt. Whilst, therefore, they direct their devotions to the Virgin, I offer mine to God, and rectify the errors of their prayers by rightly ordering mine."

The well-known, much-loved Christmas hymns do calm our thinking. A merry, dancing crowd in a hotel dining-room paused one evening recently when the strains of "Silent night, Holy night" came through the windows from a near-by church. Soon everyone was singing. There seemed to be no one in that festive crowd who did not know the words of the song. Jew and Gentile, Protestant and Catholic sang together:

"Christ, the Saviour, is born,
Christ, the Saviour, is born."

Francis of Assisi

(Continued from page 2039)

eccentric, in whom the light of the abnormal burned so clearly as to furnish guidance for the normal. So in his mood he viewed all nature as God's created universe. All rocks, trees, mountains, and plains were God's. The stars, the moon, the sun were His; all the animals of the forests, the fish of the seas. It is reported that he had power over the wolf of Gubbio, and the gentle sermon he preached to the birds, immortalized by Giotto and by the author of the "Little Flowers," moves everyone still with tender appreciation. He was as a child of God in the midst of a world-home, each member of which was God's, and all this mood he brought out in delightful song. Toward sunset one day, when visiting Saint Clare in the garden of Saint Damian's, using the French tongue learned at his mother's knee, he sang his ecstatic hymn of brotherhood with all created things, beginning, "Praise be to God for our brother the sun."

But deeper than all other experiences ran through his life an appreciation of all that the sufferings of Jesus had brought to mankind. All this indescribable joy in being alive, the beauty in the universe round about him, his comradeship with his fellowmen, his understanding of God as father—all he owed to the sufferings of Christ. He longed that he might in return suffer somewhat also for his Lord. He was beginning to know suffering. A dimness in his eyes was approaching blindness, and the doctors cauterized in an attempt to heal it. As the glowing hot iron came close to his eyes he added another stanza to the liturgy of his life, "Be kind to me now, Brother Fire, for I have never done thee harm." Brother Fire was not kind to him, and the dimness increased. The wound with which the order had stricken him when it turned to more materialistic things was incurable. He longed to go away in meditative retreat. Saint Clare and his more intimate friends, notably Brother Leo, whom he always called "that little lamb of God," held him strictly to his life in the world, telling him it was not his vocation to be a lonely hermit. But by 1224 he was determined on some longer meditative period and in the autumn of that year retired to Mount Alverno near Florence. Brother Leo was with him. High up in the forests on the mountain top he found a good place of retreat. Brother Leo was to come to him once a day and sing the first half of the Doxology. If Francis answered with the second half, Brother Leo was not to disturb him. And so for forty days Francis strove to appreciate more fully the sufferings of the Lord. The denial of food to his physical system quieted down the pulse beat of earth until more and more his body was subject to his heart's desire, while with prayer and praise and thought he fed his soul until in ever increasing strength he rose to a fuller appreciation of Christ's suffering. What went on in that high tremendous hour of his experience none of us may ever know, but when Brother Leo came to find him at the end of the fast he found him unconscious on the rocks of Alverno, with wounds in his hands and feet and side. The church has chosen to believe these inflicted by God, and to call them the "stigmata." I choose to believe them self inflicted, and thus truly the "stigmata" of emulation.

Down from his mountain retreat, his health definitely impaired, life moved slowly but steadily towards its close. Over all of Italy, prince and peasant alike, the gentle shadow of his spirit had passed, and when they brought him home to Assisi for his last illness, the men of Perugia ambushed the road he was to take, hoping to carry him off to their city that they might reap the rich rewards that lay ahead when he should be sainted and people should be making pilgrimages to his resting place. But the Assisans brought him by a back mountain road and lodged him in triumph in the bishop's palace. He asked the physician the nature of his illness and when he should be better and was answered that he would be better soon. His reply was typical of his life. "Now I am no cuckoo," he said, "so tell me the truth," and his physician said, "Holy Father, it will not be many weeks now."

Ill at ease in the bishop's palace, Francis called his first followers to him and gave them his last will and testament, urging them, pleading with them, to return as first they had done to the service of the lepers, to renew their primitive, simple piety. And he asked them to carry him down to the mud huts where first they had lived, for the last of his life. So out from the bishop's palace he was carried through the streets once lined with laughter as men thought him crazy, now lined with reverential hearts. He was carried slowly around by Saint Damian's for one last visit with Saint Clare, and down the road to his beloved Saint Mary of the Angels. Half way he had them stop and turn his litter around, and lifting his blinded eyes and wounded hands, he gave a last blessing to the city of his birth. Then down to his own mud hut they carried him, and there he waited for death, his "Sister, the death of the body," he called her. He would not let them disturb the animals that ran back and forth across his pallet bed, for they were God's creatures and reminded him of God's love, and when death came very close, he asked that they strip him bare and let him lie on Mother Earth outside the hut, under the sky, and so they did. His closest friends and followers were quietly chanting a requiem of the church when Sister Death came calling him. And when he died, tradition says, the larks rose from all the Umbrian plain in ever concentrating circling to wing his spirit home.

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Will Chiang Kai-shek Become a Catholic

JAMES D. WHITE

Associated Press Staff Writer

Ordinarily a man's religion is his personal affair, but it was world news nearly 20 years ago when China's Generalissimo Chiang Kai-shek became a Methodist.

Now there is talk in China that he may be approaching a second conversion—this time to the Catholic Church.

Speculation Increases

Thus far this has been mere speculation, but speculation increased greatly this week after the young, vigorous archbishop of Nanking, Paul Yu Pin, was asked at a Nanking press conference if the Generalissimo was becoming interested in the Catholic religion.

"I hope so," replied the Archbishop.

It is not at all clear whether Archbishop Yu is merely expressing a hope or speaks with foreknowledge of Chiang's intentions, says a special dispatch by Associated Press Correspondent Spencer Moosa in Shanghai.

The young archbishop is an important figure in China. At 45 he is next to Cardinal Thomas Tien in the Chinese Catholic heirarchy.

Assembly Delegate

He also is a delegate in the National Assembly for the Communist-held Manchurian Province of Heilungkiang. Moosa recalls that for some years he has been on close terms with the Generallissimo, and this relationship has not deteriorated as the government's relations with the communists have grown worse since V-J Day.

The rumors that Chiang might be interested in Catholicism as a personal faith began in Chungking in 1943, recalls Mossa. Since then the Generallissimo has edited a new translation of the New Testament psalms by a Chinese Catholic whose personal history lends color to the rumors. This man is the famous jurist, John C. H. Wu, who formerly was a Protestant but embraced Catholicism in 1937. Chiang recently named him Chinese minister to the Vatican.

In a book dealing with his conversion, Wu criticizes what he calls the "appalling lack of unity and certainty" in Protestant theology.

Moosa says that it is not known whether Wu has influenced Chiang, and points out that Chiang became a Methodist only after extended study of the life and teachings of Christ.

After that he married Methodist, American-trained Soong Meiling, and Moosa adds that one of the more interesting items in the speculation today is whether she would follow Chiang into the Catholic faith if he embraced it himself.

Moosa concludes by saying that no one—possibly not even Chiang himself—knows whether he is going to become a Catholic, but that most of the speculation centers on the possible political effects of such a step, particularly in relation to Chiang's long-standing differences with the communists.

(Reprinted *Worcester Daily Telegram*, permission Associated Press.)

CHRISTMAS and the UNITED NATIONS

Azariah Foster Reimer

O, sing, my heart, this Christmas time,
  And join the angels' heavenly strain
In world-wide chant, the song sublime,
  Of Peace on Earth Good-will to men.
O, see all nations meeting now
  To join the Earth in brotherhood,
To turn their guns to wheel and plow;
  Instead of wars, the rule of God.

Again to Bethlehem make haste,
  And with the wise men humbly bow.
For all the peoples—race and caste—
  Are kneeling at that manger now.
Of one blood all from pole to pole,
  And to the isles' remotest strand
They dream and plan for that mild rule
  Of love and help 'twist man and man.

Bestow your treasures now, O Earth;
  Your myrrh and frankincense and gold,
For now the world has its new birth,
  By prophets and the wise foretold.
All nations come and worship now,
  And let all hate and warfare cease;
Before that manger kneeling low
  Begin the thousand years of peace.

Must We Fight a Third World War

(Continued from page 2029)

in the south, creates more communists in a day than a committee on Un-American activities can ferret out in many days.

Freedom of Democracy

Let us not forget that it is less the materialism, dictatorship, and Marxian economics that have attracted masses of men, than the promise of more abundant living, the abolition of the exploitation of man by man and the setting up of a classless society. I do not believe these goals can be attained by the communist method of class war and the use of dictatorship. I do believe they can be won for man in the freedom of democracy.

American democracy cannot endure unless the institutions within the democratic community are themselves democratic. There is a fundamental contradiction between a political life organized on democratic principle and an economic life organized on undemocratic principle. The right of the individual to participate in determining the political policy of the community in which he lives is accepted. The right to participate in determining policy in the shop in which he works or in the church in which he worships has not been fully accepted. But the latter right is part and parcel of democracy. Fascism held that the leader knew best, and an elite ruled. Capitalism insisted for a considerable period that management employed by ownership should make all decisions concerning the work-life, and the worker was free to accept or reject. The organization of the worker and collective bargaining have modified this view, and wise industrialists now favor the democratic practice that true collective bargaining involves.

Youthful Enthusiasm

Communism moves forward with power because its leaders know what they want and believe they know how to get it. They have kindled fires of enthusiasms in the hearts of their youth, and these young people, united in a common cause, become a conflagration sweeping through the forests of exploitation. I am one who rejects communism, believing its philosophy of materialism, its use of dictatorship, its theory of social development and its economics will never bring freedom to man nor abolish the exploitation of one man by another. I am convinced that within the freedom of democracy we can build a society at once just and brotherly, in which creative talents may be fully evoked and human beings may live in peace and security, enjoying fearless leisure and fruitful labor, and in which the impulse to creative action and service will be stronger than the acquisitive impulse. Let us recruit young, acquaint them with the thousand-year struggle for political freedom, fire them with passion to preserve it, and, more, to use it to bring equality and fraternity to their fellows. But they must do more than sing "Let freedom ring." They must move resolved to labor, to face the problems with cool and resolute mind, ready to live and to die that a society may emerge fit to be called the Kingdom of God.

We get nowhere by ringing tocsin bells, by digging our underground caverns and making ready for the atomic bombs of communism. We win the future by moving into the sun-light, knowing democracy is a better society than dictatorship can build, and resolved to make democracy work. Intelligence and social conscience pledged to enthrone the moral law in social practice can end poverty, create full employment, release creative powers, direct atomic energy to the enrichment of personality, and, what is of greater importance, give the spirit of man full opportunity to love God with all his mind and soul and strength and his neighbor as himself.

What has all this to do with the question, "Must We Fight a Third World War?" It is half of the answer. A democratic America, a just America, a brotherly America is an America in which communism cannot live. That leaves us with the other half of the problem where the decision is made not alone by ourselves but by Russia.

Peace Means Peaceful Change

The best answer I know to the second half of the problem lies in the statement on Soviet-American relations (of the Federal Council of Churches). It begins with the affirmation "War with Russia can be avoided, and it must be avoided without compromise of basic convictions."

The second section faces the fact that "Differences of belief which are inevitable are often aggravated by differences or clashes of interest which are unecessary." In facing

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avoidable tensions and seeking adjustment, it is pointed out that "change is not of itself evil."

"The American people need to get over the idea that peace is a static condition. Change is the law of life. That does not mean that all change is good. It does mean that to oppose all change is a sure way to violence.

"Although it was to be expected that dynamic Soviet leadership would seek to restore and protect the national domain, yet Christians cannot condone methods of violence which have often been used. Particularly, they cannot condone the purges wrought upon newly acquired peoples or the taking from these people of political, intellectual, and religious liberty. They ought to work unceasingly to correct such injustices. That salutary process is, indeed, envisaged by Article 14 of the United Nations Charter. But it should be clear that moral condemnation of Soviet methods and desire to redress their injustice do not cloak a selfish desire on the part of those who want peace to be a static condition to bear down on all who seek change."

Beliefs Differ

The statement deals also with the unavoidable tensions; these lie in the area of belief.

"The beliefs which we hold as Christians are different in many essential respects from those of the Soviet leaders.

"It is the Christian faith but God's righteous rule is over all men and nations; that in Christ He confronts us all alike in judgement and mercy; that men, though sinful, are made in His image and are not only the concern of His saving work but His agents as well, each of value in His sight without distinction of class, race or condition; that the Church, the body of Christ and the fellowship of Christ's followers, is the creation of His spirit, and the steward of His purpose; that His Kingdom on earth is an unconquerable Kingdom of justice and mercy and truth in which it is our responsibility to bring human laws and human institutions into increasing accord with His holy will.

"Our dedication, therefore, is to progressive realization of the dignity and worth of man in every area of life—political, economic, social, and religious—to the worldwide achievement of man's individual freedom, under God, to think, to believe, and to act responsibly according to the dictates of his own conscience. This, we believe, is indispensable, if God's will for men is to be fulfilled.

" . . . It is possible for irreconcilable and dynamic beliefs to subsist side by side in peace. That, however, is possible because our American society measurably accepts the principles of the following requirement: *all men must renounce the effort to spread abroad their way of life by means of intolerance.*

"The method of tolerance begins with recognition of the sacredness of the individual human personality. From that it follows that men should not be subjected to compulsion in matters of faith and reason. Individuals must be free to believe as their reason and conscience dictate. They must be permitted to propagate their faith by reason or emotional appeal and by the persuasion of good example. Governments, parties, and other organizations must refrain from imposing or promoting their own particular faith by means which involve violence or intimidation, legal privilege or legal disability, or fraud founded on concealment.

"The United States must accept primary responsibility to secure international acceptance of the method of tolerance. The American nation knows the method of tolerance. Our people have used that method—even though imperfectly—for 160 years. They know that it can work both for peace and progress. They have learned that they cannot disregard it with impunity. They are equipped by experience to explain, and by faith to persuade. The American people and their government ought to dedicate themselves to do that with all the urgency appropriate to the greatness of the cause.

"Exposition and persuasion are important. But if our initiative is to prevail, it must carry world-wide conviction on two basic facts:

"It must be made clear that our nation utterly renounces for itself the use internationally of the method of intolerance. Our people generally consider the faith and institutions of Soviet communism to contain grave evils. But must recognize the right of others to believe what their reason and conscience may dictate, to reflect their beliefs in human institutions, and by fair means to propagate them. The American people must be resolved never to advance their own faith by forcibly crushing out such another faith. We believe that is their resolve. But they do not always make it clear to others.

"It must equally be made clear that persistence internationally by the Soviet Government or the Soviet Communist Party in methods of intolerance, such as purge, coercion, deceitful infiltration, and false propaganda shielded by secrecy, will not in fact make their faith prevail and will jeopardize the peace.

"That dual position should be presented to Soviet leaders with friendly yet firm persistence. Thereby, within a large area, principle would replace expediency and emotionalism which vary between being 'tough' and being 'soft' with Russia. It would be found that in many situations policy could be determined by the principles we enunciate."

War Can Be Avoided

Must we Fight a Third World War? The answer depends upon our willingness to face the challenging privilege of using our freedom to create a just and brotherly society. It calls for a type of mind ready for the change essential to the common good, a change that will preserve the freedom of the individual and give him full opportunity to serve the group in terms of his talent. It depends upon our willingness and ability to make democracy work. A dynamic democracy holds the future. It is only a democracy that sinks into the static swamps of maintaining the status quo that can be beaten.

The answer depends likewise upon a foreign policy that faces the Russian issue in terms of the method of tolerance in the areas of unavoidable tension, and the method of adjustment in the areas of avoidable tension. War can be avoided. It must be avoided without compromise of basic convictions. This is the primary task of this decade in which decisions will be made that will determine the course of the century.

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Rockefeller Gift

New York, N. Y. — A gift of securities valued at approximately $53,800 has been donated to Agricultural Missions, Inc., by John D. Rockefeller, Jr., it was announced here Dec. 4th. The mission body is currently conducting a $250,000 fund-raising campaign to expand its facilities for training mission workers in agricultural techniques.

Announcement of the gift was made during a luncheon at the National Republican Club, 54 West 40th St., honoring Dr. John R. Mott, chairman of the board of directors of Agricultural Missions and co-recipient of the 1946 Nobel Peace Prize. Members of the board of directors and several laymen were among the 25 guests present at the luncheon, tendered by Congressman Ralph W. Gwinn of Bronxville, N. Y., a director of the organization.

Total gifts in the campaign to date amount to $151,000, according to Robert B. Reeves, financial secretary. Twenty-four Protestant denominations have pledged $65,000 of the total amount through their missionary agencies, he said. The remainder has been donated by individuals, churches, and foundations.

Speakers at the luncheon included Dr. Mott; Congressman Gwinn; Dr. Thomas Jesse Jones, former director of the Phelps-Stokes Fund; Dr. J. LeRoy Dodds, secretary for India of the Board of Foreign Missions of the Presbyterian Church in the U.S.A.; Dr. Thomas S. Donohugh, former secretary of the Board of Foreign Missions of The Methodist Church; and Samuel Thorne, attorney and Episcopal layman.

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Urges Application of Christian Ideals

Seattle, Wash. (RNS) — Application of Christian ideals by the nation's top political and industrial leaders would aid in solving many of our foreign and domestic problems, Charles P. Taft, of Cincinnati, declared here following his installation as first lay president of the Federal Council of Churches.

Asserting that his election as the first layman to head the Federal Council represents recognition "of the fact that the people in the pews make the Church of Christ," Mr. Taft said that "we laymen desperately need a Christian evangel, expressed in modern terms, adapted to modern methods."

"If Christian beliefs are really important," Mr. Taft said, "they ought to help us face and resolve this mess at home and abroad."

He asserted that a political system could be devised to conduct our foreign affairs so as to avoid war with Russia and build friendly relations with all countries of the world.

This program, he added, would take "a number of qualities in our State Department and Federal Administration generally which seem now absent."

"Christian qualities of understanding in the political process is one of them. It is a deeply technical problem, but it can be illuminated by Christian idealism in the men at the top and down the line."

Labor relations problems also can be settled, Mr. Taft continued, "by study of how to deal with men and women in an organization. That is a technique by itself, and a tough one to master, but Christians can make it work at its best."

Mr. Taft declared that his program did not include "verbal fireworks, usually intemperate, always without responsibility and based primarily on the technique which in its uncivilized form blackguards the female ancestry of your opponent."

"The Christian versions of this technique are not uncommon," he said, "either damning Russia, or damning those who damn Russia, for example. They are often delivered under the aegis of liberalism and to me are singularly unattractive and un-Christian."

Urges Support of China's Christian Colleges

"As China recovers from the war, she seeks to carry forward the modernization of her economic life and the extension of her educational system," said Dr. Yu-Shou Kuo, Chinese delegate and head of the Educational Section of the United Nations Educational, Scientific and Cultural Organization meeting in Paris, France.

"The further participation of the students and the teachers of the Christian colleges in China will be a great help in a process which calls for so much vision and devotion; and whatever helps China to advance will help the world peace and unity. For China is a strong advocate of international solidarity and cooperation; and she believes that culture, the crystallization of centuries of creative thinking, should become the common property of all minkind.

"As the Chinese national anthem and the official statement of the aims of Chinese education both proclaim, one of China's highest ideals is 'Tatung,' greater similarity or world community. I urge the support of the Christian colleges as an example of international cooperation in education in the spirit of UNESCO.

"I can speak from personal knowledge of the need and value of those valiant institutions, for after their immense losses during the war five of them came to Szechwan Province where I was in charge of education. Now that they are back on their own campuses, they must rebuild their halls and re-equip them. The task is difficult, but if many will help it can be achieved."

THE COMPENSATIONS OF OLD AGE

(Continued from page 2033)

questioner: "And how are you, boy?" The youth who has never known a day of sickness replies gayly: "First-rate!" The old man puts a wrinkled hand over the boy's heart and asks: "How is it in here?" That question is a revelation of the aged man's emphasis of life. His appreciations are spiritual. If the boy grows to a good manhood the time will come when that fine old face with the piercing question looking out of the eyes will stand as a sign of life's corrected and divine estimates.

3. This leads on naturally to our last appraisal. Old age has a compensation in its finer and more spiritual accomplishments. This should not be taken to imply that age has not its place in the regular and more rugged work of life. True we often roll out our list of young men who have accomplished great things; but the fact remains that the great achievements of the world, for the most part, have been in charge of the elders. The terms that have been used for governing bodies of the world show this. Senate comes from the Latin word for an old man; the Roman word Patrician came from the word that means father; the word presbytery itself signifies age.Men counted it a wonderful thing that a man in the early forties should be President of the United States. This is because the most of the men chosen to our highest office have been approaching the period of age. The list of youths who have done wonders could be far more than offset by the list of men who held power at mid-life or in old age. If the former list would seem more dramatic, the latter list would suggest the more permanent influence. If we canvass our aged acquaintances, we shall find that the most of them are working still, and they are doing good work too. It is not wise, then, to underestimate the service which old age renders in the stirring movements of our world.

Yet where this service, for any reason, is surrendered, age still has a field of accomplishment. There is, as we have already implied, a province of spiritual growth open, no matter what our years. We may well inquire whether we are not too apt to assume that life is firmly fixed in the later period. Of course, this is the tendency. But if old people can become better, they can also become worse. The law of movement here works both ways. Jacob improves as he grows older; but how about Solomon? Had Judas died two years sooner, he would have been honored as one of the heroic disciples of the Lord; had John died forty years sooner, he woud have been known as a fierce and impulsive youth whom Jesus loved in spite of his faults; had Henry VIII died young, history would have declared him a hero rather than a monster; had President Chester A. Arther died ten years earlier, we should have deemed him a politician rather than a statesman. The possibility of moral change remains. We are never too old to fall into sin; and we are never too old to move toward God, to gain new conquests in character, and to add to the wealth of the inner man.

And this field for moral improvement is wider than our lives. It has its social gospel as well. The words of the old have power over many. Men will hear advice from age that they will not take from young manhood or from men of middle life. It is said that when John Wesley was very old he quoted the lines from Anacreon:

"Oft I am by women told,
Poor Anacreon! Thou growest old!
See! Thy hairs are falling all!
Poor Anacreon, how they fall!

"Whether I grow old or no,
By this sign I do not know;
But this I need not to be told:
'Tis time to live if I grow old!"

John Wesley's field of work remained. If his lack of strength limited its boundaries, it did not change the character of his service. He could still win men to the way of Christ. Unquestionably we do not do justice to the spiritual influence and accomplishment of the aged. Paul, in recounting the religious advantages of young Timothy mentions the life of his grandmother as well as that of his mother. The influence of our good grandparents grows as we ourselves grow to appreciate life's deeper meanings and purposes.

Some of us looking down through decades can see the faces of our own grandparents and hear their kindly voices. Many of us are better men and women because we came under the sway of their hearts. That field of influence remains ever to the aged ones who have Christ for their life, and Christ for their hope. Ere they pass to the home that looms in sight they can distribute the legacy of love and leave with us the tender assurance that, though the outward man has perished utterly, the inward man has had its beautiful and eternal renewing in the country of God. Within three verses of the text wherein St. Paul says, "The outward man" perishes and the "inward man" is renewed day by day, there is a triumphant declaration: "We know that if our earthly house of this tabernacle be dissolved, we have a building of God, a house, not made with hands, eternal in the heavens."—Amen.

Methodism is Progressive

(Continued from page 2029)

be joined with its growing political consciousness of unity, will be followed by an enormous increase in living standards and in the levels of trade. In this renaissance of the Orient the eyes of the East will be particularly directed to American policy in the Philippines and in Korea. American Christians are committed to a program of full cooperation and assistance in restablishing the Christian church in these lands. This must perforce entail more than the raising of money and the dispatching of missionaries. We must strive to understand the great problems and pressures which these emerging nations face, to the end that we may wield a Christian influence in their solution.

Therefore, be it resolved,

First, that the Board of Missions and Church Extension of The Methodist Church commend to the constituency of The Methodist Church an intelligent and active interest in the social, political, and economic inter-relations of the Philippine Republic and the United States of America.

Second, that we call upon the Foreign Missions Conference of North America through its Philippines Committee not only to continue to provide leadership in aiding in the re-establishing and strengthening of the Christian church in the Philippines but also to study and to interpret to American Christians their part in making possible for the Philippine Republic a stable, sound, and Christian democracy.

Third, that we convey to the constituted authorities of the United States Government our earnest request that in all of the negotiations between our two nations the principles of brotherhood and justice be adopted to the end that the hateful trinity of implied social inferiority, economic exploitation, and extra-territorial rights shall no longer be symbols of the West in the minds and hearts of Oriental peoples.

Korea with its thirty millions of people is the area in which the Christian message has found its most responsive Oriental soil. Koreans, educated in mission schools, are now the leaders of that country. Recognizing the close bonds which have long existed between our two countries, be it resolved,

First, that the Board of Missions and Church Extension of The Methodist Church commend to the constituency of The Methodist Church an intelligent and active interest in the great cause of our Korean brethren who now demand their long-promised liberty.

Second, that we call upon the Foreign Missions Conference of North America through its Korea Committee simultaneously to continue its aid to Korean Christian struggling to rebuild their church that they might have a light to guide them in their quest for freedom, and to study and interpret to American Christians how best we can aid them in that quest.

Third, that recognizing the importance of United States policy in regard to the Korean situation and to rectify in part the mistakes our nation has made in this regard since 1905, we call upon the constituted authorities of the United States Government to propose to the Government of the Union of Socialist Soviet Republics the immediate evacuation by American troops of Southern Korea and by Russian troops of Northern Korea, with the establishment simultaneously of a United Nations Plebiscite Commission which would proceed at the earliest possible date to hold an election to provide for free, democratic government. We urge this in the belief that only those men who are entrusted with their own political responsibility can develop the capacity to govern themselves.

There Was No Room For Them

Howard M. LeSourd

A Christmas-minded world is turning its face and heart towards the Holy Land these days, for Christianity comes from Palestine. It was born there of Jewish nurture and borne aloft on wings of Jewish genius.

Few Christians know that the lighting of the candles on the Christmas tree follows the lighting of the Chanukah candles. Chanukah commemorates the heroic struggle of the Jews against their Syrian oppressors and the victory of the infinitely inferior Jewish armies over the Syrian battalions. It was in 165 B. C. that Judas Maccabeus recaptured Jerusalem and rededicated The Temple. Ever since then, on Dec. 18th, the lights of Chanukah are lit and remain aglow till Dec. 25th, symbolizing the triumph of the light of freedom over the darkness of oppression, which, in principle, is the meaning of Christmas also. These two festivals of light are strangely related by that symbolism which lends to both of them their particular charm and loveliness.

This year there will be Chanukah candles lit in the pitiful huts of the Jewish survivors in Europe. Their fate reminds us of events connected with the first Christmas. There are no more pathetic words in the whole Christmas narrative then those in Luke, Chapter 2, Verse 7: "there was no room for them in the inn." Centuries of Christian piety and devotion have brooded tenderly and affectionately over these words and have related them mystically to the other lyrical and dramatic events that go to make up the story of the nativity. And every returning Christmas season these words remind us that Joseph and Mary arriving in their home village of Bethlehem found no room.

Today these words have assumed a meaning both sinister and infinitely tragic. For today not a Jewish family of two or three, not only a Joseph and Mary and Joshuah, seek lodging and comfort and security, but countless homeless and displaced European Jews, men, women, and children seek a place where to lay their heads and a "home" where they may find security and peace.

It would be only consistent with the spirit of the Christmas message of "peace and goodwill" if during our reading and rehearsing of the Christmas story as told by the Jewish narrators we recognized the particularly timely significance of the words "there was no room for them." For today these words express one of the world's most pressing problems. Today, thousands upon thousands of people are miserable and homeless through no fault of theirs, simply because they are "Jews." There is no room for them anywhere, simply because they are Jews. Their former homelands are closed to them by vicious anti-Semitism; other lands refuse them admission because they are Jews, and the one land they claim as their historic homeland, the only land that has room for them and welcomes them with every unspoken expression of tradition and promise, Palestine, remains closed, its doors locked and bolted.

We can blame no one for the fact that two thousand years ago a young husband and his expectant wife found no room in the inn of Bethlehem. But will not history write another story and a fierce indictment of a world's indifference and cruel callousness when it records that in the year of our Lord 1946, when hopeless, homeless, suffering and disillusioned Jewish men, women and children sought entrance into their homeland, Palestine, "there was no room for them?"

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Star Gazers or Star Followers

(Continued from page 2037)

fellowman, to identify himself with their needs and their hopes, and to give himself on Calvary that they might know God and have Eternal life.

Sister Kenney found the children of Australia suffering from infantile paralysis, unable to have the medical treatment characteristic of the Western world. She did more than stand by and give words of encouragement. She indentified herself with their needs, took the materials she had, experimented in new ways of healing and found at last a partial answer to what had theretofore been a crippling disease. It is those who couple dreaming with doing that make a different world.

Star-gazers wait for something to happen. They wait for a change in the season, for the coming of the new year, for a change in presidents, for the arrival of a new minister, for a different job, or a new home. Star-followers work for the change beginning with themselves. James was true to the Christian tradition when he said, "Be ye doers of the word, and not hearers only deceiving your ownselves."

1946 INDEX

Poetry

Armageddon, M. A. Carter 485
At My Window, C. R. Weller 228
Autumn, L. M. Thornton 982
Awake, Awake, O Church of God, Josiah Osmond 324
Blessed at Christmas, the, F. W. Church 1184
Boston, City of God, C. G. Girelius .. 324
Brotherhood, L. G. Wentworth 916
Can We Forget, E. L. Burnett 76
Cathedral of the Out-of-Doors, the, T. T. Johnson 813
Challenge, the, Jean Dudley 517
Challenge, Arthur Hopkinson 77
Charm, M. A. Shafer 228
Christmas Pilgrims, the, P. L. Frick .. 1184
Christmas and the U. N., A. F. Reimer 2042
City of Pain, M. A. Carter 276
Conversion After Snow, E. Gambino . 32
Cross of Christ, F. P. Fletcher 348
Crosses Against the Sky, R. W. Holcomb 859
Divine Fire, the, R. T. Broeg 660
Easter, F. W. Church 349
Easter Bells, A. J. W. Altie 468
Evening, C. G. Girelius 612
Evening Prayer, T. T. Johnson 660
Exemplar for Peace, J. P. McGovern . 1142
Fear Not, For Behold, D. L. Taylor .. 2004
For You, Roy Greenwood 325
God's Christmas Gift, B. M. Smith ... 2019
Good Night, F. P. Fletcher 1022
Good Samaritan, the, J. P. McGovern. 896
Headlines, the, C. M. Saunders 1082
Heart of Spring, L. M. Thornton 276
His Face, Mrs. W. F. Koonsen 824
Home, E. M. Crosby 848
I Can Take Time, M. B. Cole 32
I Covet, J. H. Bean 21
I Like the Scent of Burning Leaves, W. L. Stidger 1129
Ideal for Our Church, An, Otis Moore 613
Irrepressible Christ, the, D. P. Hurlburt 372
Is the Victory Won? M. A. Barrell ... 1082
Let Me Live in Lent, J. E. Collier 349
Lilac Time, R. T. Broeg 468
Lonely Carpenter, M. A. Carter 373
Making Dreams Come True, T. T. Johnson 349
Mary—Sister of Martha, M. S. Dean . 485
Minister's Prayer, A, H. E. Price 228
Mother's Prayer, A, E. E. Ingraham . 173
Need, L. M. Thornton 300
Night in Spring, L. M. Thornton 613
No Room, W. L. Lyon 2022
Not Even a Sparrow, Claflin Keyes .. 485
One Thing, F. P. Fletcher 172
Only One Peace, G. L. Hutchinson .. 21
Our Flag Redeemed, O. J. Randall .. 859
Phantom Marchers, the, Roy Greenwood 373
Phillips Brooks, To, E. B. Luscombe.. 77
Poor Man in Church, J. D. Townsend. 1041
Potsdam—1945, D. H. Freeman 612
Prayer, Wise and Otherwise, T. T. Johnston 1025
Remember Bethlehem, V. W. Vincent. 2040
Resurrection, F. P. Fletcher 372
Revelation, M. E. Baldwin 32
Road, the, Mrs. Richard Kellogg 468
Rock, the, E. L. Mudge 809
Roses for God, C. G. Girelius 204
Sabbath Rest, E. L. Mudge 613
Self-Renunciation, Otis Moore 18
Simpler Plan, the, B. S. McMahon ... 349
Soldier at Communion, M. A. Carter 373

Miscellaneous Advertisements

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Soldier's Prayer, A. B. Overman 276
Stone Fence, P. S. McElroy 33
Surmise, W. O. Terry 204
Take Time, Ruth Erickson 172
Thanksgiving Observation, F. W. Church 1123
That They May Live, C. H. Stury 300
There are Lights in the Windows of Life, T. T. Johnston 76
They Say the War is Over, Charles Crain 16
This Love is the Spirit of God, T. T. Johnston 204
Thoughts on Good Friday, P. Q. Brooks 363
To a Philosophy Class, D. C. Babcock 146
To Keep a True Lent, Robert Herrick 300
To See God Laughing Forth a Spring, W. L. Stidger 337
To Set Men Free, E. L. Mudge 33
Truth, B. S. Bayrd 33
Veery, the, P. L. Frick 809
Velvet Cross, M. A. Carter 348
Vernal Season, L. M. Thornton 372
Victory, Claflin Keyes 517
Washington, to, F. W. Church 172
What Seek You Here, Oh Christ, H. W. Smith 173
Wonderful, F. P. Fletcher 1192
World, What is it? the, J. K. Craig . 660

Biographies

Badley, B. T., Mrs. 467
Bailey, G. M. 310
Bailey, W. M. 35
Barker, A. M., Mrs. 1091
Caldwell, E. B. 562
Canfield, M. G. 155, 278
Chrystie, R J. 951
Cochrane, H. H. 974
Collier, F. W., Mr. and Mrs. 37
Colpitts, R. A. 202
Corcoran, S. W. 299
Cullen, Countee 94, 134
Decell, J. L. 83
Dorchester, L. H. 1138
Draper, A. E. 1115
Dupertius, Samuel 903
Gates, J. R. 1043
Harvey, E. B., Mrs. 83
Howe, F. M., Mrs. 1090
Knotts, J. F., Mrs. 371
Lane, J. G. 234
Leonard, J. M., Mrs. 1163
Luce, R. C., Mrs. 227
Martin, J. R., Mrs. 718
Miner, A. T. 923
Palladino, Frederick 1075
Quimby, H. F., Mrs. 402
Roberts, A. E. 1042
Sutherland, G. H. 310
Turner, V. R. 586

Contributors

Ackley, H. C., 507; Allen, E. F., 786; Arnold, W. C., 917; Avey, C. F., 596, 800.

Babbitt, E. H., 973; Bailey, A. G., 1007, 110; Barnes, F. R., 173; Barron, J. L., 916; Bartlett, E. R., 1045; Belden, A. D., 537; Bender, R. N., 651; Bentley, J. E., 1136; Bethune, M. M., 1103; Blanchard, W. D., 229; Boobar, L. I., 1044; Booth, E. P., 1155, 2004; Boyce, Ruth, 325; Braman, R., 4; Brashares, C. W., 292; Breg, W. R., 828; Brewster, E. E., 109; Brodhead, C. D., 880 et seq.; Brown, Elmore, 2008; Bruce, R. E., 704; Buell, H. E., 133; Burnham, H. A., Mrs., 20 et seq.; Butler, J. G., 157, 239, 459, 2014; Butler, J. L., 709; Butts, Leonard, 1143.

Callender, S. J., 273; Carter, M. A., 469, 677; Case, E. R., 571, 831; Chaffee, H. E., 124, 474; Cheserton-Mangle, M., 37, 160, 671, 845, 1185; Claypool, J. V., 598; Clemens, N. W., 77; Cobb, J. B., 906; Cohan, B. D., 164; Collier, J. E., 295, 661; Cox, E. M., 1160; Craig, C. T., 1112; Craig, D. A., 536; Culver, E. T., 497; Cunningham, M. E., 786; Cunningham, R. G., 197; Curtis, H. S., 273.

Deane, Hugh, 344; Depp, M., 320; Dewberry, A. B., 105; Dewey, A. O., 205; Dewey, S. J., 597; DeWolf, L. H., 448; Dick, Cato, 273; Doty, J. E., 388; Douglas, M., 1190; Doyle, T. F., 1193; Duner, M. J., 1150; Duvall, W. H., 708; Dwight, C. A. S., 37.

Ehrensperger, H. A., 999; Elford, H. J. R., 291; Ellis, A. C., 920; Engel, F. W., 38; Evans, S. E., 254.

Fallon, G. A., 819; Fiske, L. M., 614; Flanders, R. E., 296; Flemming, A. S., 1190; Flewelling, R. T., 769, 892; Foote, Gaston, 832, 1093; Franzen, J. T. D., 293; Fritchman, S. H., 3, 135; Frederick, Pauline, 195; Furgeson, E. H., 5.

Garber, P. N., 180; Gerard, Harold, 297; Gilbert, C. H., 1141, 1169, 1189; Godding, M. E., 986; Gohdes, C. B., 1040; Gordon, Florence, 277; Grant, Edith, 685; Green, Wm., 916; Green, W. E., 1164; Griffins, A. M., 39; Gronowicz, A., 699; Gulinello, Frank, 284, 884, 955.

Haines, C. M., 896; Harlow, S. R., 1031; Harrell, J. M., 783; Harris, F. B., 153, 513, 1005, 1010; Heacock, R. T., 51; Heard, P. F., 805; Heath, G. E., 2016; Heron, F. D., 556; Hibbard, T. J., 88; Hickcox, P. N., 87, 133; Hilliard, H. M., 591; Hodges, G. R., 374; Homer, R. L., 12; Hoover, J. E., 853; Hopkins, G. E., 328, 1160; Hopkinson, Arthur, 901; Hough, L. H., 527; Hughes, E. H., 2003; Hughes, H. S., 1097; Hurlburt, E. B., 269; Huse, R. H., 8 et seq.; Hydon, Paul, 44.

Irwin, S. W., 52 et seq.

Jackson, A. W., 830; James, M. E., 206; Jensen, A. C., 1006; Johnston, Eric, 848; Johnston, T. T., 806; Jones, E. S., 220; Jones, F. P., 118; Jones, Llewellyn, 844; Jordan, Betty, 114, 392; Jordan, G. R., 244.

Kelley, Stephen, 123; Kernan, W. C., 377; Keyzer, Mildred, 61; Kimball, H. W., 176; King, W. J., 795; Knickrehm, F. W., 788; Kurth, W. J., 917.

Lacount, J. E., 1060; Lancaster, Harold, 783; Lane, S. F., 685; Laroe Wilbur, Jr., 801; Lee, J. D., 32, 56; Leslie, R. C., 445; Lewis, A. B., 99; Lilienthal, D. E., 891; Lippincotte, H. H., 86; Loomis, H. M., 589; Lotz, C. J., 307; Low, A. R., 592; Lowe, Titus, 656; Lowther, W. E., 353, 2040; Luckman, Chas., 1131; Luthy, R. S., 860.

McArthur, Harvey, 608; McConnell, C. M., 686, 756, et seq.; McIntosh, F. B., 219; McKelvey, J. W., 80; McNair, W. M., 378; McPheeters, J. C., 280; Mabray, V. E., 71; Mann, B. S., 158, 665; Martin, Edwin, 1050; Mazzeo, F. J., 877; Meijer, E. T., 296; Meister, K. P., 693; Metzner, H. C., 1070; Milikan, R. A., 906; Miller, A. P., 614; Miller, E. F., 738; Miller, T. E., 724; Mills, E. W., 5; Mintener, Bradshaw, 387; Mitchell, R. R., 987; Moody, J. G., 488; Moody, R. E., 196; Moore, Otis, 520; Morris, A., 397; Morton, R. K., 776; Mosley, R. A., 279; Moss, J. A., 1184; Moss, L. B., 987; Munro, H. C., 867; Mygatt, T. D., 728.

Nathan, W. L., 320, 17, et seq.

Ogle, W. J., 1099; Osborne, C. D., 604 Osborne, C. H., 267, 868, 1016.

Oxnam, G. B., 187, 723, 869, 2028; Paige, D. E., 1048; Parkin, Charles, 75, 584, 656, 1028; Passov, I. D., 655; Peale, N. V., 248, 368, 412, 2008; Pederson, C .E., 1142; Perry, James, 616; Perry, J. A., 757; Pike, E. N., 986; Pizzuto, F. L., 435; Poeld, O. M., 315, 363, 416, 460; Putnam, Harold, 556, 717.

Raichur, S. S., 1069; Raines, R. C., 344; Ramsay, J. G., 15; Ransford, C. O., 311; Reamey, G. S., 140, 928; Ridpath, B. M., 1109; Rees, E. J., 349; Reid, W. W., 17 et seq.; Rich, R. F., 944; Ridgley, B. J., 200; Rieve, Emil, 736; Rockey, C. D., 930; Root, Robert, 666, 724, 854, 868, 1156; Rowland, W. D., 1036; Rugg, Gertrude, 811; Ruopp, H. W., 182, 1084, 1179; Rustin, J. W., 555; Rutherford, C. H., 100; Ryan, C. T., 81, 440.

Saunders, C. W., 496; Saunders, E. W., 680; Schanzlen, G. L., 272; Schick, Charlene, 963; Schisler, J. Q., 125, 454; Schwartz, B. F., 1142; Scott, W. R., 441; Scouten, E. K., 833; Segal, S. M., 75; Shaver, E. L., 164; Shaw, J. M., 67, 566, 2005; Shepherd, E. A., 752; Shepler, J. R., 484; Silberman, H. R., 585; Simonson, M. B., 9; Skinner, C. D., 62; Snelling, Paula, 676; Sockman, R. W., 339, 560, 675, 872, 992, 1166; Solether, W. D., 736; Soule, C. D., 243, 1064; Spencer, R. M., 248; Spencer, R. S., 536; Stassen, H. E., 256; Steele, O. S., 742; Steele, R. W., 42; Stewart, A., Mrs. 446; Stewart, W. H., 1118; Stidger, W. L., 19 et seq.; Stoody, Ralph, 1165; Suter, H. C., 733, 854; Swomley, J. M., 116.

Tees, F. H., 1046; Terry, W. O., 253; Thompson, Rhodes, 965; Thompson, Tyler, 1107; Titus, H. E., 796; Tolley, E. V., 186, 301, 1060; Tourjee, L. E., 532; Towner, Walter, 1061; Townsend, J. D. 53, 176, 829, 940; Trimble, G. W., 135; Tucker, H. S. G., 196.

Uphaus, Willard, 546, 700; Uphoff, R. A., 181.

Van Kirk, W. W., 834; Vivion, J. K., 933; Vogell, F. W., 70; Voss, C. H., 579, 820, 1012.

Wagner, H. H., 969, 1102; Wallace, H. A., 71; Warburton, Calvin, 684; Ward, W. R., Jr., 220, 411, 748, 988, 2028; Webber, C. C., 1011; Welch, E. I., 1145; Welch, Herbert, 63, 389, 921, 1092; Welles, Sumner, 771; Wells, D. A., 125; Wentworth, L. G., 253; West, J. A., 519; Whitten, A. E., 986; Whidden, C. C., 483; Woods, G. B., 824; Wright, D .G., 958; Wright, J. J., 1088.

Zaugg, Ernest, 913.

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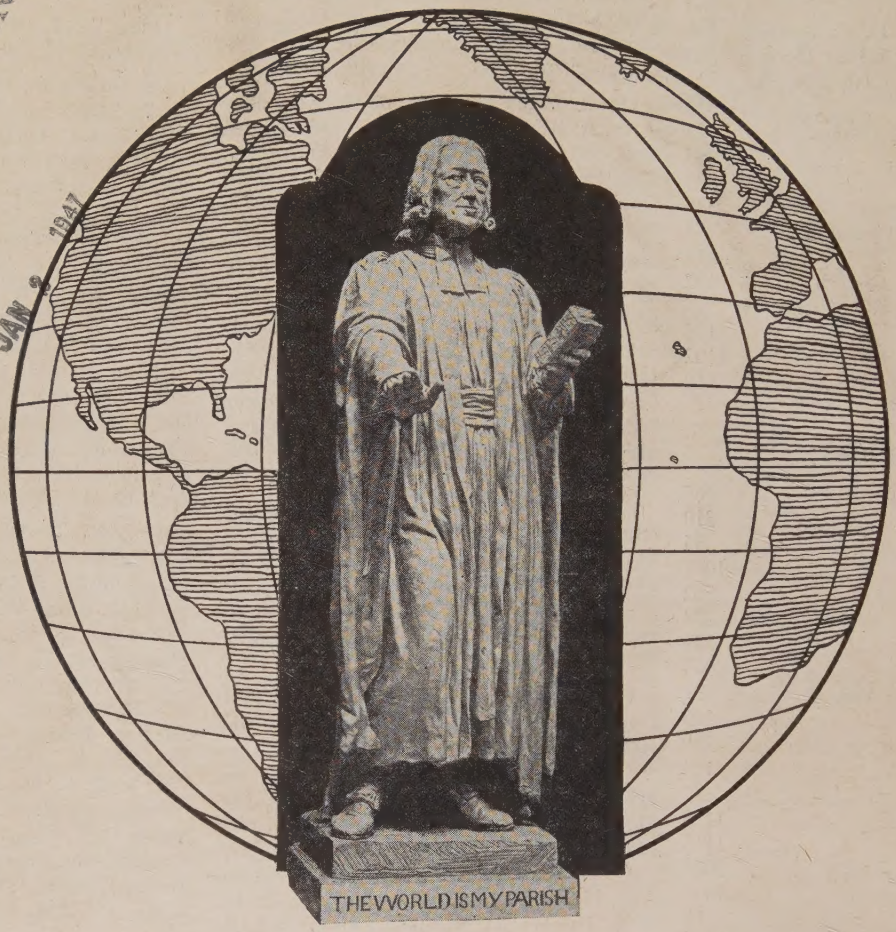

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